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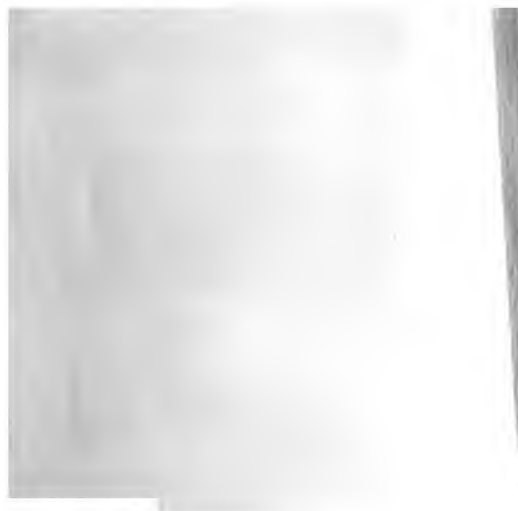
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Catholic Church, Rome
Liturgy & Ritual.

THE
KEY
OF
A R A D I S E,
OPENING THE
G A T E
TO
T E R N A L S A L V A T I O N.

EDITION IS VERY MUCH AMENDED, AND
AGAIN REVISED AND CORRECTED.

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ASTOR, LENOX AND
TILDEN FOUNDATIONS

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A Table of Moveable Feasts.

Year	Dominical Letter.	Golden Number.	the Epact.	Septuage- sima.	Ash Wed- nesday	Easter day
	AG	19	18	Jan. 29	Feb. 15	Apr. 1
	F	1	*	Feb. 10	Feb. 27	Apr. 14
	E	2	11	Feb. 2	Feb. 19	Apr. 6
	D	3	22	Jan. 25	Feb. 11	Mar. 29
	CB	4	3	Feb. 14	Mar. 2	Apr. 17
	A	5	14	Jan. 29	Feb. 15	Apr. 2
	G	6	25	Feb. 18	Mar. 7	Apr. 22
	F	7	6	Feb. 10	Feb. 27	Apr. 14
	ED	8	17	Jan. 26	Feb. 12	Mar. 29
	C	9	28	Feb. 14	Mar. 3	Apr. 17
	B	10	9	Feb. 6	Feb. 23	Apr. 10
	A	11	20	Jan. 22	Feb. 8	Mar. 26
	GF	12	1	Feb. 10	Feb. 27	Apr. 14
	E	13	12	Feb. 2	Feb. 19	Apr. 6
	D	14	23	Jan. 18	Feb. 4	Mar. 22
	C	15	4	Feb. 7	Feb. 24	Apr. 11
	BA	16	15	Jan. 29	Feb. 15	Apr. 2
	G	17	26	Feb. 18	Mar. 7	Apr. 22
	F	18	7	Feb. 3	Feb. 20	Apr. 7
	E	19	18	Jan. 26	Feb. 12	Mar. 30
	DC	1	*	Feb. 15	Mar. 3	Apr. 18
	B	2	11	Jan. 30	Feb. 16	Apr. 3
	A	3	22	Jan. 22	Feb. 8	Mar. 26
	G	4	3	Feb. 11	Feb. 28	Apr. 15
	FE	5	14	Feb. 3	Feb. 20	Apr. 6
	D	6	25	Feb. 15	Mar. 4	Apr. 19

A 2

20 JUN 34

A Table of Moveable Feasts.

Year of our Lord.	Ascen- sion-day.	Whit sun- day.	Corpus Christi.	Sund. aft. Pent.	day of Advent.
1804	May 10	May 20	May 31	27	Dec.
1805	May 23	June 2	June 13	25	Dec.
1806	May 15	May 25	June 5	26	Nov. 3
1807	May 7	May 17	May 28	27	Nov. 2
1808	May 26	June 5	June 16	24	Nov. 2
1809	May 11	May 21	June 1	27	Dec.
1810	May 31	June 10	June 21	24	Dec.
1811	May 23	June 2	June 13	25	Dec.
1812	May 7	May 17	May 28	27	Nov. 2
1813	May 27	June 6	June 17	24	Nov. 2
1814	May 19	May 29	June 9	25	Nov. 2
1815	May 4	May 14	May 25	28	Dec.
1816	May 23	June 2	June 13	25	Dec.
1817	May 15	May 25	June 5	26	Nov. 3
1818	Apr. 30	May 10	May 21	28	Nov. 3
1819	May 20	May 30	June 10	25	Nov. 3
1820	May 11	May 21	June 1	27	Dec.
1821	May 31	June 10	June 21	24	Dec.
1822	May 16	May 26	June 6	26	Dec.
1823	May 8	May 18	May 29	27	Nov. 3
1824	May 27	June 6	June 17	24	Nov. 3
1825	May 12	May 22	June 2	26	Nov. 3
1826	May 4	May 14	May 25	28	Dec.
1827	May 24	June 3	June 14	25	Dec.
1828	May 15	May 25	June 5	26	Nov. 3
1829	May 28	June 7	June 18	24	Nov. 3

JANUARY hath xxxi Days.

CIRCUMCISION of our Lord

Feast of St. Stephen

Feast of S. John Ap. and Avang.

Feast of Holy Innocents

Telephorus Pope and Martyr

EPHANY of our LORD

Higinus Pope and Martyr

* The feast of the most holy name of **JESUS** ii Sunday after Epiphany

Hilary bishop, and S. Felix priest and Martyr

Paul the first hermit, and S. Maurus abb.

Marcellus P. and M.

Anthony abbot

Feast of S. Peter at Rome

Canute King & Mart. & SS Maurius, Martha, Audifacis, and Abachum Martyrs

S Fabian and Sebastian Martyrs

Agnes virgin and Martyr

Vincent and Anastasius Martyrs

Responsation B. V. M. and S. Emerentiana, virgin and M

Timothy bishop and Martyr

Conversion of S. Paul the apostle

Polycarp bishop and Martyr

John Chrysostom, bishop and confessor

Agnes's Commemoration

Francis de Sales, bishop and confessor

Martina, Virgin and M.

Peter Nolasco, abbot.

FEBRUARY hath xxviii Days.

. . . S. Brigid, virgin. (S. Ignatius, bishop and
 . . . Purification of the blessed Virgin Mary
 . . . S. Basil, bishop and Mart.
 . . . S. Andrew Corsini, bishop and conf.
 . . . S. Agatha, virgin and Martyr
 . . . S. Dorothy, virgin and Martyr

. . . S. Remigius, abbot.
 . . . S. John of Matha, confessor
 . . . S. Apollonia, virgin and M.
 . . . S. Scholastica, virgin
 . . . S. Raymond of Pennafort, conf.

. . . S. Valentine, priest and Martyr
 . . . S. Faustinus and Jovita, Martyrs

. . . S. Simeon, bishop and Martyr

. . . The Chair of S. Peter at Antioch

. . . S. Matthias, apostle

*In Leap Years, February hath 29 days, a
 Massius is kept on the 25th.*

M A R C H hath xxxi Days.

1. Calimirus, confessor, & S. Lucius Pope & M

1. Thomas of Aquino, doctor & conf. and SS
perpetua and felicitas, Ms

1. John of God, confessor

1. Frances, widow

1. S Forty Martyrs of Sebaste

1. Gregory, Pope and doctor

The Feast of the seven Dolours of the B. Vir-
gin Mary, Friday after Passion Sunday

. Patrick, bishop and conf. apostle of Ireland

. Joseph, confessor

. Benedict, abbot, founder of the benedictines

NNUNCIATION of the **BLESSED VIR-**
GIN MARY.

. Rupert, bishop and conf.

APRIL hath xxx Days.

1	g	
2	A	S. Francis of Paula, conf.
3	b	
4	c	S. Isidore, bish. and conf.
5	d	S. Vincent Ferrer, conf.
6	e	S. Celestine, Pope & conf.
7	f	
8	g	
9	A	
10	b	
11	c	S. Leo, Pope, doctor and conf.
12	d	
13	e	S. Hermenegild, Martyr
14	f	SS Tiburtius, Valerian and Maximus M
15	g	
16	A	
17	b	S. Anicetus, Pope and Martyr
18	c	
19	d	
20	e	
21	f	S. Anselm, conf.
22	g	SS Soter and Caius, Popes and Martyrs
23	A	S. George, Martyr.
24	b	S. Fidelis, Martyr
25	c	S. Mark, evangelist
26	d	SS Cletus and Marcellinus, Popes and I
27	e	
28	f	S. Vitalis, Martyr
29	g	S. Peter, Martyr.
30	A	S. Catharine of Sienna, virgin

* *Patronage of St. Joseph, iii Sunda
Easter.*

M A Y hath xxxi Days.

Philip and Jacob, apostles.
Athanasius, bishop and conf.
ding of the holy Crofs

Monica, Widow
Pius, Pope and conf.
John before the Latin Gate
Stanislans, bishop and Martyr
parition of S. Michael, archangel

Gregory Nazianzen, bishop and conf.
Antonius, bish and conf. and SS Gordian and
Epimachus, Ms)

Nereus and Achilleus, Martyrs

Boniface, M.

Ubalde, B. and C.

Venantius, Martyr
Peter Celestine, Pope and conf. and S. Pu-
lentina, virgin
Bernardin of Sienna, conf.

M. Magdalen of Pazzis v. & S. Urban p. & m
Philip Neri, conf. S. Eleutherius, P. & M
John P. & M

Felix, Pope and Mart.
Petronilla, virgin

J U N E hath xxx Days.

1	e	
2	f	SS Marcellinus and Peter Ms
3	g	
4	A	
5	b	
6	c	S. Norbert, bishop and conf.
7	d	
8	e	
9	f	SS Primus & Felician Ms
10	g	S. Margret, Queen of Scotland
11	A	S. Barnabas, apostle
12	b	S. John of Sahagan conf. & SS Basilides, nus, &c. Ms
13	c	S. Anthony of Padua, conf.
14	d	S. Basil the Great, bishop and conf.
15	e	SS Vitus, Crescentia and Modestus Ms
16	f	
17	g	
18	A	SS Marcus and Marcellianus Ms
19	b	S. Juliana Falconeri, virg. and SS Gerva Protasius Ms
20	c	S. Silverius, Pope and Mart.
21	d	
22	e	S. Paulinus, bishop and conf.
23	f	Vigil.
24	g	Nativity of S. John the Baptist
25	A	S. Williams, abbot
26	b	SS John and Paul, Martyrs
27	c	
28	d	S. Leo. Pope and confessor
29	e	SS Peter and Paul, apostles
30	f	Commemoration of S. Paul.

JULY, hath xxxi Days.

Octave of S. John Baptist.

Visitation of the B. V. M. and SS. Processus,
and Martinian Ms

Octave of SS. Peter and Paul, Apostles

S. Elizabeth, Queen of Portugal

S. Seven Brethren, & Rufina & Secunda, Ms

. Pius, Pope and Mart.

. John Gualbert, abb. and SS. Nabor & Felix,
Ms

. Anacletus, Pope and Martyr

. Bonaventure, bishop and doctor,

. Henry, Emp. and conf.

Commemoration of B. V. M. of Mount Carmel

. Alexius, conf.

. Camillus de Lellis, & SS. Symphorosa &c. Ms

. Vincent a Paula, conf.

. Jerome Æmiliani, conf. and S. Margaret,
Virgin and Martyr

Paxedes, Virgin

Mary Magdalen

Apollinaris, B. & M. and S. Liborius, B. C.

Christian, V. and M.

James, Apostle, and S. Christopher, M.

Anne, Mother of the B. V. Mary

Panteleon, Martyr

. Nazarius, Celsus and Victor, Ms and S.
Innocent, Pope and conf.

Martha, Virgin, & SS. Felix, Simplicius &c. Ms

Abdon and Sennen, Ms

Enatius, conf.

AUGUST hath xxxi Days.

1	c	S. Peter's Chains, and SS. Machabees, Ms
2	d	S. Stephen, Pope and Mart.
3	e	Finding of St. Stephen's Relicks.
4	f	S. Dominick, confessor
5	g	Dedication of B. Mary ad Nives
6	A	Transfiguration of our Lord, & SS. Xystus, I Felicissimus, &c. Ms
7	b	S. Cajetan, C. and S. Donatus, Mart.
8	c	SS. Cyriacus, Largus, &c. Ms
9	d	S. Romanus, Martyr.
10	e	S. Laurence, Martyr.
11	f	SS. Tiburtius & Susanna, Ms
12	g	S. Clare, Virgin.
13	A	SS. Hyppolitus and Cassianus, Ms
14	b	S. Eusebius, confessor Vigil.
15	c	ASSUMPTION of the B. V. MARY.
16	d	S. Hyacinthus, Conf.
17	e	Octave of S. Laurence.
18	f	S. Agapetus, Martyr.
19	g	* S. Joachim, on Sunday within the Oct. o Assumpt.
20	A	S. Bernard, Abbot.
21	b	S. Jane Frances de Chantal Widow.
22	c	Octave of the Assumpt. & SS. Timothy &c.]
23	d	S. Philip Benitus, confessor.
24	e	S. Bartholomew, Apostle,
25	f	S. Lewis, King of France, Conf.
26	g	S. Zepherinus, Pope, M.
27	A	S. Joseph, Calasancious, Conf.
28	b	S. Augustine, Bishop, Conf. and Doctor, S. Hermes, M.
29	c	Beheading of St. John Baptist, and S. Sabin
30	d	S. Rose of Lima V. & SS. Felix & Adauctu
31	e	S. Raymund Nonnatus, conf.

S E P T E M B E R hath xxx Days.

1. Giles, abbot, and SS. Twelve Brothers, Ms.
1. Stephen, King, Conf.

1. Laurence Justinian Bish.

Nativity of the B. V. Mary, & S. Adrian, M.

* The Holy Name of the B. V. Mary, Sunday within the Octave.

3. Gorgonius, Mart.
3. Nicholas of Tolentine, Conf.
SS. Protus and Hyacinthus, Ms

Exaltation of the H. Cross

Octave of the B. V. Mary, & S. Nicomedes, B.
SS. Cornelius and Cyprian, Bishops, Ms and
SS. Euphemia, Lucia and Geminiani Ms

The Holy Stigmas of S. Francis

3. Joseph of Cupertino, Conf.
SS. Januarius, Bishop, & Companions, Ms
SS. Eustachius and Companions, Ms
3. Matthew, Apostle
3. Thomas of Villanova, Conf. and S. Maurice
and Companions, Ms
3. Linus, Pope, M. and S. Thecla, Virg. and M
Festival of B. V. Mary de Mercede

3S Cyprian and Justina, Ms
3S Cosmas and Damian, Ms
1. Wenceslaus, Duke and M
Dedication of S. Michael, Archangel
1. Jerom, Priest, Conf. and Doctor

OCTOBER hath xxxi Days.

		Rosary of B. V. Mary on the first Sunday Oct
1	A	S. Remigius, bishop & conf.
2	b	Holy Angels Guardians
3	c	
4	d	S. Francis of Assisium, conf.
5	e	SS. Placidus and Companions, Ms
6	f	S. Bruno, conf.
7	g	S. Mark, Pope, and SS Sergius, &c. Ms
8	A	S. Bridget, Widow.
9	b	S. Dionysius, Rusticus, &c. Ms
10	c	S. Francis Borgia, conf.
11	d	
12	e	
13	f	S. Edward, King & conf.
14	g	S. Calistus, Pope and Martyr
15	A	S. Teresa, virgin
16	b	
17	c	S. Hedwiges, Widow
18	d	S. Luke, evangelist
19	e	S. Peter of Alcantara, conf.
20	f	S. John Cantius, conf.
21	g	S. Hilarion, abb. & S. Ursula & Comp. Ms
22	A	
23	b	
24	c	
25	d	SS. Chrysanthus and Daria, Ms
26	e	S. Evaristus, Pope and Mart.
27	f	
28	g	SS. Simon and Jude, apostles
29	A	
30	b	
31	c	Vigil. Fast

NOVEMBER hath xxx Days.

EAST OF ALL SAINTS.

Commemoration of all Souls

Charles Borromeo, bishop and conf. and SS
Vitalis and Agricola, Ms

Feast of all Saints, and the four crowned Brothers, Ms

The dedication of our Saviour's church, and
S. Theodorus M.

Andrew Avellina, conf. SS Triphon &c. Ms
Martin, bishop and conf. (S. Mennas, M)
Martin Pope and M
Didacus, conf.

Gertrude Virgin

Gregory Thaumaturgus, bishop and conf.

The dedication of the churches of SS Peter and Paul
Elizabeth, Widow. (S. Pontain Pope and M)
Felix, of Valois, conf.

Presentation of the B. V. Mary

Cecily Virgin and Martyr

Clement, Pope and M. and S. Felicitas M

John of the Cross, conf. and S. Chrysologus, M

Catharine, Virgin and Mart.

Peter of Alexandria, bishop and Mart.

Virgil, bishop and conf. and S. Secundin bish.

Saturninus Martyr

Andrew apostle

D E C E M B E R hath xxxi Days.

Agathiana Virgin and Martyr

Francis Xavier, conf.

Peter Chrysologus, bishop and conf. and S.

Barbara V. and M.

Abbas, abbot

Nicholas bishop and conf.

Ambrose, bishop, conf. and doctor

Conception of the B. V. Mary

Melchisedech, Pope and Martyr

Damasus, Pope and conf.

Lucy, Virgin and Martyr

Feast of the Conception of the B. V. Mary

Julianus, bishop & Mart.

Feast of the B. V. Mary

Thomas, Apostle

Vigil.

Fast

ACTIVITY of our LORD

Stephen, first Martyr

John, Apostle and Evangelist

of Innocents

Thomas, bishop of Canterbury, Martyr

Alveston, Pope and conf.

The feasts of obligation in the United States of America, according to the last regulations of the Holy See, are marked in the preceding calendar, in capital letters.

MOVEABLE FEASTS.

EASTER Monday. Ascension-day. Whit-Monday. Corpus Christi, being the first Thursday after Trinity Sunday.

Fasting Days.

All the days in Lent, except Sundays.

The *Ember* days, at the four seasons, being the *Wednesday, Friday* and *Saturday* next following the first Sunday in Lent; WhitSunday; the Exaltation of the Holy Cross, or the 14th of September; and the 3d Sunday in Advent.

The Vigils or Eves of Whit-Sunday, of SS. Peter and Paul, of the Assumption of the Blessed Virgin Mary, of all the Saints, and of Christmas-day.

All Wednesdays and Fridays in Advent.

N. B. If a fasting day fall on *Sunday*, the fast is kept on the preceding *Saturday*.—That those, who by dispensation, are allowed the use of flesh on days of fasting or abstinence, are absolutely forbidden to eat fish and flesh at the same meal.

Days of Abstinence from Flesh Meat.

The *Sundays* in Lent.

The three Rogation days, being the *Monday, Tuesday* and *Wednesday* before Ascension-day.

St. Mark's day, April 25th, unless it falls in Easter week, or on a Sunday.

All *Fridays* and *Saturdays* out of *Lent*, except the *Saturdays* from *Christmas* to *Candlemas* day; but if

Christmas day fall on a *Friday* or *Saturday*, abstinence not commanded on that day.

N. B. The Catholic Church commands all her children, upon *Sundays* and *Holidays of Obligation*, to be present at the great Eucharistic Sacrifice of the *Mass*, and to abstain from unnecessary servile work on those days, and keep them holy.

2dly. She commands them to abstain from flesh on 1 days of fasting and abstinence ; and on fasting days eat but one meal.

3dly. She commands them to confess their sins to their pastors, or other *approved* Priest, at least once a year.

4thly. She commands them to receive the Blessed Sacrament at least once a year, and that within the term of *Easter* ; which in the United States of America, is from *Palm Sunday* until *Saturday in Whitsun-week*.

The fourth Council of *Lateran*, *Can. 21*, ordains, That every one of the faithful of both sexes, after they come to the years of discretion, shall in private, truthfully confess all their sins, at least once a year to their own pastor ; and take care to fulfill to the best of their power, the penance enjoined them ; receiving recently, at least at *Easter*, the sacrament of the Eucharist, unless perhaps by the counsel of their pastor, for some reasonable cause, they judge it proper to abstain from it for a time ; otherwise let them be excluded out of the Church whilst living, and when they be deprived of Christian burial."

THE
CHRISTIAN DOCTRINE.

The Lord's Prayer.

OUR Father, who art in heaven, hallowed be thy name: thy kingdom come: thy will be done on earth, as it is in heaven. Give us this day our daily bread: and forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation: but deliver us from evil. Amen.

The Angelical Salutation.

HAIL *Mary*, full of grace, our Lord is with thee: Blessed are thou amongst women and blessed is the fruit of thy womb, *Jesus*. Holy *Mary*, mother of God, pray for us sinners, now and in the hour of our death. Amen.

The Apostles Creed.

I BELIEVE in God, the Father almighty Creator of heaven and earth; and in *Jesus Christ*, his only Son our Lord, who was conceived by the Holy Ghost, born of the Virgin *Mary*; suffered under *Pontius Pilate* was crucified, dead and buried; he descended into hell; the third day he arose again from the dead, he ascended into heaven; and sits at the right hand of God the Father Al

mighty ; from thence he will come to judge the living and the dead. I believe in the Holy Ghost ; the holy Catholic Church ; the communion of saints ; the forgiveness of sins ; the resurrection of the body, and life everlasting. Amen.

The Ten Commandments.

I AM the Lord thy God, thou shalt have no other God but ME.

2. Thou shalt not take the name of the Lord thy God in vain.

3. Remember thou keep holy the sabbath-day.

4. Honor thy father and thy mother.

5. Thou shalt not kill.

6. Thou shalt not commit adultery.

7. Thou shalt not steal.

8. Thou shalt not bear false witness against thy neighbour.

9. Thou shalt not covet thy neighbour's wife.

10. Thou shalt not covet thy neighbour's goods.

The Seven Sacraments.

Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Holy Orders, and Matrimony.

The Theological Virtues.

Faith, Hope and Charity.

The Cardinal Virtues.

Prudence, Temperance, Justice, and Fortitude.

The Gifts of the Holy Ghost.

Wisdom, Understanding, Counsel, Fortitude, Knowledge, Piety and the fear of our Lord.

The Fruits of the Holy Ghost.

Charity, Joy, Peace, Patience, Benignity Goodness, Longanimity, Meekness, Faith, Modesty, Continency and Chastity.

Two Precepts of Charity.

1. Thou shalt love the Lord thy God, with thy whole heart, and with thy whole soul, and with thy whole mind. 2. And thy neighbour as thyself.

Six Precepts of the Church.

1 To keep certain appointed days holy, with obligation of resting from servile works.

2. To hear Mass on Sundays and Holidays of obligation.

3. To keep fast in Lent, the Ember days, the Wednesdays and Fridays in Advent, and Eves of certain festivals; and to abstain from flesh on Fridays and Saturdays (excepting, in the United States of America, the Saturdays between Christmas and Candlemas) and on other appointed days of abstinence.

4. To confess our sins to our pastor, or other priest duly authorised at least once a year.

5. To receive the blessed sacrament, that at Easter, or thereabouts.

6. Not to Marry within certain degree kindred, nor privately without witnesses to solemnize marriage at certain prohibited times.

The Spiritual Works of Mercy.

1. To teach the ignorant.
2. To correct the sinner.
3. To counsel the doubtful.
4. To comfort the afflicted.
5. Patiently to suffer injuries.
6. To Pardon offences.
7. To pray for the living and the dead.

The Corporal Works of Mercy.

1. To feed the hungry.
2. To give drink to the thirsty.
3. To harbour the harbourless.
4. To cloath the naked.
5. To visit the sick.
6. To visit those that are in prison, and redeem the captive.
7. To bury the dead.

The Eight Beatitudes.

1. Blessed are the poor in spirit, the kingdom of heaven.
2. Blessed are the meek, for they shall possess the land.
3. Blessed are they that mourn, for they shall be comforted.

4. Blessed are they that hunger and thirst after justice, for they shall be filled.

5. Blessed are the merciful, for they shall obtain mercy.

6. Blessed are the clean of heart, for they shall see God.

7. Blessed are the peace-makers, for they shall be called the children of God.

8. Blessed are they that suffer persecution for justice, for theirs is the kingdom of heaven.

The Seven Capital Sins.

Pride, Covetousness, Lust, Gluttony, Anger, Envy and Sloth.

Six Sins against the Holy Ghost.

1. Presumption of God's mercy. 2. Despair.

3. Impugning the known truth.

4. Envy at another's spiritual good.

5. Obstinacy in sin. 6. Final impenitence.

Four Sins crying to Heaven for Vengeance.

1. Wilful murder. 2. Sodomy.

3. Oppression of the poor.

4. Defrauding labourers of their wages.

Three eminent good Works.

1. Alms deeds, or works of mercy.

2. Prayer. 3. Fasting.

Three Evangelical Counsels.

1. Voluntary poverty. 2. Perpetual chastity.

3. Entire obedience.

The four last things.

Death, Judgement, Hell, and Heaven.

A Daily Exercise for the Morning.

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In the name of the Father, and of the Son,
and of the Holy Ghost, *Amen.*

Blessed be the holy and undivided Trinity,
now and for ever, *Amen.*

Our Father, &c.—Hail Mary, &c.—I believe in God, &c. as in *page 19.*

ALMIGHTY God! who dwellest in the highest heavens, and yet vouchsafest to regard the lowest creature upon earth, I humbly adore thy sacred Majesty, and with all the forces of my soul exalt and praise thy holy name, for the infinite blessings thou hast so mercifully bestowed on me; for electing me in thy love, and creating me to thine own image; for redeeming me by thy Son, and sanctifying me with thy holy Spirit; for preserving me in all the dangers and encounters of this life, and raising up my thoughts to the hopes of a better; and particularly, for thy gracious protection during the night past, and bringing me safe to the beginning of this day. Continue, O Lord thy mercy to me, and as thou hast awakened my body from sleep, so raise my soul from sin, that I may walk soberly and chastely, in the day, in all holy obedience, before thy divine presence.

Deliver me, O merciful God, from the *evils of this day*, and guide my feet in the

of peace; strengthen my resolution to
 face with gladness the opportunities of
 good, and carefully avoid all occasions
 of evil, especially those which I have found
 by experience to be most dangerous to my

And when through frailty, I forget
 do thou in thy mercy remember me :
 as I often fall by the evil inclination of
 nature, I may always rise again by the
 assistance of thy grace. Make me diligent
 in the duties of my condition, and not too
 anxious for the success of my affairs, but in
 the inconveniences and crosses of this
 world, absolutely submit to thy divine will,
 wholly rely on thy merciful providence;
 bestow thy blessings upon my actions, and thy
 grace direct my intentions, that the whole
 course of my life, and the principal designs
 of my heart may always tend to the advance-
 ment of thy glory, the good of others, and
 eternal salvation of my own soul; through
 Jesus Christ, our Lord and only Saviour, who
 with thee and the Holy Ghost, liveth and
 reigneth, ever one God, world without end.
 Amen.

Give me grace, O Lord, to do what thou
 commandest, and command what thou pleas-
 est.

Give me grace to suffer what thou permit-
 est, and permit what thou pleasest.

The blessings of the Almighty God, the Father, and the Son, and the Holy Ghost descend upon me, and dwell in my heart forever. *Amen.*

Then say the act of contrition, as in page 32.

For the Evening.

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In the name of the Father, &c.

Blessed be the Holy, &c.

Our Father.—Hail Mary.—I believe in God, &c. as in *page 19.*

O ETERNAL, infinite and almighty God! whose glory the heaven of heavens is not able to contain, look down on thy unworthy servant, prostrated at the throne of thy mercy, and humbly confessing to thee, in the sight of thy holy and blessed saints, the infirmities and vanity of my life, but especially the transgressions of this day, by which I have so lately offended thy Majesty, and so grievously wounded my own soul. I confess to Almighty God, to the blessed Virgin *Mary*, to the blessed *Michael* the archangel, to the blessed *John the Baptist*, to the holy apostles *Peter* and *Paul*, and to all the saints, that I have grievously sinned in thought, word and deed: through my fault, through my fault, through my exceeding great fault.

*Here examine diligently, and confess truly your
us of thought, word, deed, or omission ; then say,*

Of these and all other my sins I most earnestly repent me, and am heartily sorry for every thought, word, and deed, by which I have displeased thee, O good Lord, and provoked thy wrath and indignation against me, especially for disobedience to so holy a law, and extreme ingratitude to so benign and bountiful a God. Lord, I acknowledge myself unserving the least of thy mercies, and obnoxious to the greatest of thy judgements ; that thou hast revealed thyself to be a God of pity and compassion, forgiving the iniquities of such as truly repent, and absolving all those that voluntarily condemn themselves : wherefore with a penitent and contrite heart, I freely confess the guilt of my own conscience ; and humbly offer up these prayers to thee for my penance.

*Recite some prayer, or do some other pious act
for your penance ; then say,*

But since my unworthiness and many imperfections, most justly discourage me from relying on my own performances ; and the riches of thy mercy, have provided for us a multitude of more acceptable intercessors : therefore I beseech the blessed Virgin Mary, the blessed Michael the archangel, the blessed John the Baptist, the holy apostles Peter and

Paul, and all the saints in heaven, to pray to the Lord our God for me.

The great and glorious Lord of heaven and earth have mercy on me, forgive me my sins, and bring me to everlasting life. *Amen.*

May the almighty and merciful God, give me pardon, absolution, and full remission of all my sins. *Amen.*

And now, O most gracious and liberal Benefactor, with my whole strength, with all the faculties of my soul and body, I praise and magnify thy name, for thy great and innumerable benefits, proceeding purely from thy bounty, and intended for my good; particularly for preserving me this day in the midst of so many dangers incident to my condition, and delivering me from so many calamities and miseries due to my sins.

Thou art my Creator, O my God, and my protector. Thou art the ultimate end of my being and supreme perfection of my nature: under the shadow of thy wings is perpetual repose; and from the light of thy countenance flows eternal joy and felicity: to thee be glory and honor; to thee adoration and obedience from all thy creatures, for ever. *Amen.*

And since thou hast ordained us the day to labour, and the night to take our rest, as I praise thee for the blessings of this day past, so *I beseech thee* for thy protection this night to

over me, and thy holy angels pitch their tents about me, that being safely delivered from all dangers, and comfortably refreshed with moderate sleep, I may the better be enabled to perform the employments of my condition, and faithfully persevere in the duties of thy service; and so daily advance to new victories over my passions, and more perfect observance of thy commandments; till having passed my days in thy fear, I may end them in thy favour, and rejoice with thee for ever, in thy heavenly kingdom: through Jesus Christ our Lord and only Saviour, who with thee and the Holy Ghost, liveth and reigneth ever one God, world without end. *Amen.*

Then make the act of Contrition, as in page 32.

Into thy hands, O Lord, I commend my spirit. Christ Jesus receive my soul.

When thou entrest thy bed, say,

IN the name of Jesus Christ crucified, I lay me down to rest: bless me, O Lord, defend and govern me; and after this short life bring me to everlasting happiness. *Amen.*

*A Dialogue of Contrition and
Attrition.*

Q. WHAT is Contrition ?

A. Contrition, is a hearty sorrow and detestation of sin committed, with a purpose not to offend for the future; which though it may happen to be perfect in charity, and reconcile us to God before the sacrament of penance be received, yet ought not such reconciliation be ascribed to it, without the desire of that sacrament; which desire is always included in perfect contrition.

Q. What is Attrition ?

A. It is imperfect contrition, and is called attrition, because commonly it proceeds from the consideration of the foulness of sin, and the fear of hell and punishment: And if it contain a renouncing of sin, and a hope of pardon, it is so far from making a sinner worse, that though without the sacrament of penance it cannot of itself justify, yet it disposes to obtain the grace of God in the sacrament.

Q. If one should come to confess with attrition alone, would he obtain pardon ?

A. Yes, for by the virtue of the sacrament duly performed, the sinner from attrite becomes contrite.

Q. What do you mean by *duly performed* ?

A. I mean that both priest and penitent do *their duty*; to wit, on the priest's part, that

A DIALOGUE, &c.

With prudence and charity he examine the penitent, if he see cause : instruct him, if ignorant : and excite him, if tepid, to true contrition : that forrow, grounded on the love of God, and eternal felicity : that he enjoin him a proportionable penance, such as may punish his present sins, and prevent his future sins : and lastly, that he constituted by Christ judge of that court should absolve him. On the penitent's part, that he sincerely and entirely confess his sins ; that he humbly and diligently attend to the priest's instructions ; that he heartily repent him of his sins and unfeignedly desire to co-operate towards his improvement in true charity ; that he reverently receive absolution, and faithfully resolve to perform the penance enjoined him.

All these thus performed, cannot fail to make the penitent contrite : but are all necessary ?

The council of *Trent* (*Seff. 14. cap. 4.*) declares concerning attrition. That it is imperfect, (*as Heretics hold*) but disposes to grace in the sacrament ; that is, in the sacrament, whose parts besides absolute contrition known to be confession, contrition and satisfaction.

When contrition, that includes the love of God above all things, necessary to justifi-

A. Yes; but attrition too, disposes to sacrament of penance, that is, to all the parts of it, of which contrition being one, it disposes thereto; the imperfect to the perfect by that sacrament worthily performed, imperfectly prepared penitent is improved and elevated to the happy state of true charity.

Q. Is not Contrition a Virtue which few, and with great difficulty attain?

A. Yes; if you mean that degree which carries immediately to heaven, and includes not only the love of God above all things but of all things in order to God. But if you mean no more than a supreme love of God consistent with those offences called *venial*, for which we must satisfy either here or *Purgatory*, we may humbly hope, that if contrition is found in all those who truly see

An Act of Contrition.

O Dreadful Lord, and most indulgent Father! I, wretched worm, have sinned against heaven and before thee; and am more worthy to be called thy servant, more than to be accounted thy child, having received so great bounty with contempt, and so many benefits with ingratitude. Where shall I find punishment enough to be revenged on me for my sins, and tears enough to wash away my iniquities? Alas, I grieve not at any pain I can suffer for my transgressions; it only gives

my very heart, to have offended a God, who ought to be beloved and honoured above all things. What shall I say, dear Lord, to detest the crimes I have committed? What shall I do to prevent future relapses? Father, from henceforth the face of sin shall be more hideous to me than hell, and the least temptation to it, more frightful than death. Forgive, almighty Father, forgive, and have not the sins of my past life in remembrance. Behold me, O my God, in the tender bowels of thy infinite mercy; for thou art our Father, and we are thy children; thou art our Maker, and we are all as clay in thy hands. Thou canst with those waters drawn from the fountains of our Saviour, cleanse our pollutions; and mould us again into vessels of honour. Of thee, O merciful Father, I beg and hope for pardon; to thee do I call, and on thee I depend for assistance, that I may hereafter constantly serve thee, with a true and faithful obedience, and inseparably adhere to thee, with a pure and perfect love for ever. *Amen.*

Q. O! this is most heavenly doctrine; but I pray you, how often should a man exercise an act of Contrition?

A. It is very fit to be exercised both morning and evening, but especially when we are

conscious of having offended God, lest we die in sin, or hazard our salvation.

Reasons why we ought to make acts of Contrition.

1. **S**INCE other devotions, be they ever so good, must needs be founded on contrition, else they serve not before the tribunal of God, for the saving of our souls, 'tis fit the exercise of that virtue should every day be our first and principal endeavour.

2. When the soul is truly contrite, it cannot endure any mortal sin; wherefore there must needs be an amendment of life in him who perseveres in this holy exercise.

3. It is the opinion of learned divines, that at the hour of death, every one is bound not to satisfy himself with the having attrition only, but he must dispose himself to contrition; therefore, whoever is not accustomed to this whilst he is in good health, will find much difficulty to practise it at so dismal a time as at his death.

4. We are not one moment assured of our lives, and it is an article of faith that none can be saved, who has committed but one mortal sin, if at least he has not true contrition and repentance for it, with purpose to go to confession without wilful delay; and *nothing is more necessary to assure us of the*

of our souls, than our often exact of contrition.

gh following the common doctrine one that is attrite before confesses contrite by means of that sacrament performed ; yet every one has not the opportunity and means of and it often happens that when comes to confession, he has not all, nor even true attrition : how erefore is it that we endeavour to make fervent acts of contrition.

gh this common doctrine, that the takes him, who is but attrite to be- te, be (speaking morally) certain, an article of faith : and therefore s of so great concern, as is our e must not rely on this only certificate our own souls, with the help performing acts of true and person.

gh Christ our Saviour has a most id paternal providence in behalf sacraments, (especially for those lutely necessary) to the end there ordinarily be any default on the who administers them, which the exceeding great prejudice of ; if it should so happen ; then the

sinner's true contrition supplies all other defects which happen without his default.

8. That when all other things fail, without our default, contrition alone, with a firm purpose to go to confession, at the time required, reconciles us to God, and in case of death saves us from damnation.

9. Since God is most merciful to those that fear him, who for the love of ten just persons inclined to pardon the *Sodomites* and *Gomorheans*, certain it is, that by our exercising this practice, so acceptable to him, his divine majesty will withdraw his avenging hand from our sins, and give us all the benedictions both spiritual and temporal that are necessary.

10. That to arrive at a holy perfection, and persevere to the end in the exercise of all good works, no surer means can be found, than by the constant practice of perfect contrition and on the contrary, we see that many, after some years spent in a virtuous way, fall miserably; which for the most part, proceed from their negligence in losing the spirit of contrition. Therefore it much concerns every one daily to practise this holy exercise.

OF INDULGENCES.

THERE is no part of the tenets of the Catholic Church, more grossly misrepresented by adverse writers than that of Indul-

from believing that this is true.— The
putation is so far from the Belief and
of the Catholic Church, that a further
ion here would be totally unnecessary.

What is an Indulgence ?

By an Indulgence we mean no more
releasing to true penitents the debt of
ral punishment, which remained due to
ins, after the sins themselves, as to the
nd eternal punishment, had been already
ed by the Sacrament of Penance, or by
contrition.

What conditions are requisite to obtain
enefit of *Indulgences* ?

Tis requisite that he, who would receive
enefit of an *Indulgence*, be not only in the
f grace, but that he entirely and sin-
perform all those pious works, which
ver of the Indulgence shall appoint ; or

that is, a milder and less severe satisfaction is accepted (for still some penance must be done to gain the Indulgence) instead of the great and many rigors enjoined by the canons.

Q. What Benefit do we receive by gaining an *Indulgence*?

A. All the temporal pains, ordained by the ecclesiastical laws for our Sins, are remitted; besides the great occasion which that discipline gives of doing good works; since first it efficaciously moves the faithful to repentance, that so many may be in the state of grace, without which, they know they are not disposed to gain the indulgence. 2dly, The very performance of the conditions, to which the dispenser of the Indulgence obliges, is itself always a practice of some virtue, as prayer, alms-giving, and the like; by which our grace here, and our glory hereafter, is increased, and so not only the Church is satisfied, but the just anger of God appeased.

Q. What is the meaning of *Indulgences* of seven Years, or forty Days?

A. By an Indulgence of so many years or days is meant the remission of the penance of so many years or days, corresponding to the sins, which by the penitential canons, were enjoined, for several sins, several periods of time to do penance; as for example, so many months fasting with bread and water for such a sin; so many years for another; by which

might come to pass, that a great sinner by asphemies, perjuries or the like, might (in less than one week) run in debt to the canons, a great number of years penance, and consequently stand in need of so many years *dulgence* : All which penalties, upon hearty repentance, and sincere performance of the conditions requisite, may by the governors of the church, be at once remitted.

And this is the meaning of *Indulgences* for number of years ; not that they signify a forgiveness of sins not yet committed, much less a dispensation for so many years to come ; it when the sins any one has already committed, are such, that they deserve many years penance by the canons, the clemency of the church's discipline, does (upon just causes, and seeing the contrition of the penitent) not only pardon him those years, but grant him sometimes even a plenary *Indulgence*, and so perfectly reconciles him to the peace of the church.



OF A JUBILEE.

WHAT is a Jubilee ?

A. It is a pious custom in the church, publicly and generally to grant to persons, observing such conditions as are required, a plenary *Indulgence*, and this is now

practised every twenty-five years, for one whole year.

Q. What is the particular fruit obtainable by a *Jubilee*?

A. Besides the privileges that a plenary *Indulgence* hath, the popes also grant, during that year, authority to priests, to absolve from all cases reserved, from all kind of excommunications, &c. such as are truly penitent and contrite, that none of the faithful be excluded from the capacity of so rich a treasure, if on their side they shall duly prepare themselves; nor does it want another particular fruit, which well considered, is of great value; and 'tis that the extraordinary solemnity, and public observance of it, has a singular efficacy to certify and improve in us the graces of faith, hope and charity, and so raise us to a higher degree of eternal felicity, which is the end of all piety and religion.

A short and profitable Examination of Conscience.

[N the morning every one must consider any particular vice, whereunto he is most inclined, seeing 'tis that which makes fierce war upon him, and most of all troubles him. Having done so he must first give God thanks for reserving him that night from evil; and then he must upon his knees exercise an act of contrition with this or the like resolution.

I desire, O Lord, and I stedfastly purpose,

eg thy grace, that I may spend all my
thy service, and I will rather die a
nd times, than offend thee in any thing,
ove all in this sin of—whereunto I am
inclined.

noon also, he must be upon his guard,
ve a care to perform what he purposed
morning, and must renew that purpose
n as he possibly can. For example,
he hears the clock, at the beginning of
ork or action; when he goes out of the
or when he is tempted, or in danger
empted. And in this latter case, be-
re renewing his good purpose, he must
mself with the sign of the cross, or
the name of *Jesus Maria*, saying also
prayer, wherein he finds most devotion.
brief, he should fight against the temp-
till he go away with a glorious victory.
fall thro' frailty, he must not be dis-
ed for it, nor yet the more negligent,
k instantly to rise again by craving par-
God, saying, O my Lord, what evil
done! pardon me by the merits and
f thy most precious blood. I am sorry
y heart that I have offended thee, for
rt my God, and goodness itself. O that
lied a thousand deaths rather than done
have done. Give me the grace to
my sins; and never offend thee any

Every time a man falls, he ought to do and that with a detestation of sin, and with most hearty sorrow ; and he must continue same resolution and care he had in the morning, and greater, if it may be ; with an intention in all things, not to offend the divine Goodness. Holy men advise to keep some or secret mark about one, that may serve to note the number of times he falls into sin whereunto he is most inclined, and how often he overcomes it ; and this, for that his examen at night, he may the more easily give an account of all that happened the before.

At night, before he goes to bed, he must kneel with the greatest reverence, and examine his conscience how he hath employed himself the day past.

First, he shall say thus, O Lord, I give thanks for all the benefits I have this received ; for my life, soul, body, temporal goods, and for all other thy benefits ; and give thee thanks in particular for this thou givest me, for making this examination of conscience.

2. O my Lord, give me light, that I may know my faults, and grant me grace and strength to overcome them.

3. He shall call to remembrance how often *he hath fallen*, and how often overcome his *principal vices* whereunto he is most inclined.

er this he shall pass over all the hours of day, reflecting upon the sins he hath committed against God, his neighbor, and himself, in thoughts, words, works, or omissions; gently searching out the occasions, that led him to fall.

1. He shall acknowledge, with most profound humility, his own poverty, insufficiency, malice, and with confounded countenance eyes looking down, he shall say: O my God, I am ashamed of the little service I have done thee, and of the many faults I have committed against thee, besides those which, either by my own negligence or ignorance, I know not; yet I most humbly thank thee, preserving me from an infinite number of other greater sins and transgressions, whereunto I had fallen, if thy goodness had not held me by the hand over me.

2. He shall with very great sorrow and reluctance, ask pardon, saying, *Sweet Jesus, be merciful to me a wretched Sinner*; and make a firm purpose to amend for the time to come, to avoid all the occasions of sin, performing in a most earnest and hearty manner some part of Contrition, as in page 32.

Three important Instructions.

THE first is, because this examen is a most rich treasure, every one must well under-

stand how to practice it, and after, diligently put it in execution. He must often also beg the grace of our Lord, and light for the well performing it.

2. That no business, tho' ever so great hinder him from making this examen. And if it happen he should go to bed without making it he must make it when he awakes.

3. That every Saturday he exact an account of his soul, of the whole week past; in the end of the month, of the whole month; and at the end of the year, of the whole year also.

A Dialogue on Meditations or Mental Prayer

Q. WHAT is Meditation or Mental Prayer? and in what manner should we exercise it?

A. Mental prayer is that which we make in the heart, addressing our wishes and desires to God internally, without expressing them in words. The royal prophet says, "The meditation of my heart shall be always in thy sight, O Lord, my helper and my Redeemer." Psalm. xxxvi. v. xv.

Q. Do you prefer mental prayer before vocal?

A. Yes, in those that have capacity for and whom God vouchsafes to admit to spiritual elevation; for it is a Gift of God; notwithstanding it requires some disposition and operation in us.

Q. What Disposition is required in us ?

A. First, true faith and obedience of the understanding to the doctrine of the church. For he that hears not the church, disobeys God, and is so far from access to this gift, that he is his enemy, and no better than a heathen and a publican. Next is required a good life and a diligent observation of God's commandment, and of his counsels also, as far as our state permits : For himself hath said, *That those who have clean souls shall see him* : and this is perfect happiness.

Q. But how shall we keep our souls clean ?

A. By preventing occasions and temptations, and resisting at all times our evil desires, how little soever they be : For so we learn to be masters of ourselves, and to live according to reason, and not as beasts, subject to sensual appetites. And he that is circumspect not to offend in lesser, seldom does it in greater offences.

Q. But is there any thing more necessary to be done, to obtain this gift of prayer ?

A. Yes ; frequent use of the sacrament of penance, in which the soul is cleansed of daily offences, and recovers new grace and strength. And because these benefits cannot be had but in the *Catholic Church*, out of which is no communication of grace nor sacraments ; *therefore Jews, Turks and Heretics, can have*

no true mental prayer; nor Catholics neither who wilfully continue in sin.

Q. How many kinds of mental prayer be there?

A. There be four; one may be called *Natural*, for the facility it hath. The next *Doctrinal*, because it requires some more instruction. The third, *Supernatural*, which God gives to whom he pleaseth, and needs no other document or master. And the fourth, *Mixt*, of two or of all these; for God gives ordinarily such gifts as this to diligent persons that co-operate with his grace, and not to the idle and slothful.

Q. Declare I pray you these four kinds of prayer.

A. *Natural* prayer, is to think upon some good thing, and to speak to God by that occasion, you may help yourself with the use of some spiritual book, as the *Imitation of Christ*, the *Sinner's Guide*, or the like. For example, I read a sentence or two, or more, till I find something that moves my soul to affection. For God speaks to us by all his creatures; but especially by good books; then I shut my book, and think upon that which I have read, as long, or longer than I have been reading; as when a friend, or any person of respect speaks to me, I consider with attention what *he saith*. And thirdly I turn my mind to *God*, and consider that I am in his presence

making my petition, who though he be invisible, yet is present in all places.

Q. This Prayer is very easy, and any one may use it?

A. It is no less profitable than pious, if be continued, and the party be well disposed for prayer.

Q. But go forward to the rest.

A. *Doctrinal* prayer is taught in many books and by many ways; but the most easy of all is by some few questions to a man's self, to stir up his attention and devotion consequently and profitably.

Q. You say well; but what Questions be these; and how many?

A. They may be reduced to five. Having the matter or subject prepared for my prayer (as one that seeks audience of a prince, first thinks his business, and whereupon he is to treat) as for example, of the nativity, or passion of our Saviour; of the joys of heaven or pains of hell; of the miseries of this present life; of the uncertainty and danger of an unprovided death, or the like.

1. First, I ask myself what is to be noted here? for many times we read or hear things in which many good lessons are to be noted, but by ignorance or negligence, we pass them over slightly, without reaping any benefit.

2. Secondly, I ask what is to be considered in each of those things which I have not

A DIALOGUE ON

u should weigh in a balance the labor
ife, with the everlasting joys of hea
e eternal pains of hell, with the mo
pleasures of sin; the favour of God
nger, with the friendship or offence
rtal prince; the noble and everlasting
f my soul, with the transitory com
of my body, or trifles of this world
ke, weighing every thing noted with
s effects, circumstances, contraries
ke, which afford abundant and usefu
of meditation, especially to those tha
: of prayer.

ou say well; for a Man learns with
y, that which afterwards he exercise
ich satisfaction: But go on I pray.

aving noted and pondered the matte
have in hand, I ask:

irdly, what affection I am conse
to stir up in myself, resting in it som
o make the more impression on m
s in admiration of God's power
, goodness, justice, mercy, &c. ob
n the work I consider. Or of the va
Misery of the world; or of my ow
or folly, and the like according as th
affords. This affection of admiratio
nonly the first that offers itself, an
ently from it I pass to other affections
ve, *hatred*, desire, aversion, fear, jo
tance, &c.

4. The fourth question; must be to ask myself what (in prudence) I am to do, according to what I have noted, pondered and felt in myself? for good desires and affections are special gifts of God; and being neglected, make us guilty of great punishment.—Wherefore I determine with myself, not only in general, but in particular, with all the circumstances of time, place, manner, and persons, by whom I may be assisted, &c. to do that infallibly, which in my prayer, God hath taught me, is necessary or convenient for my salvation, or perfect according to my estate, for God's greater glory and service or of the common or particular good, spiritual or temporal, of others that need my help or the like; and to remove all difficulties and impediments which might make my good purposes and desires unfruitful; descending to the particulars as before, and committing them diligently to memory, and after to writing, as special gifts of God, and tokens of his love, not to be lost or forgotten.

5. And lastly, I ask myself, what I must say to Almighty God, to the purposes of my meditation? And so with remembrance of what hath been considered and purposed to the same. I turn myself and my soul to him with profound acts of humility, thankfulness

Q. I like well this kind of prayer, as being the foundation of all virtues, and Sacrifice

praise God, give him thanks, and
the help we need, giving him ac-
tion and n

MENTAL PRAYER

A. I do not deny but that they may pray and that God doth of his mercy hear the when they pray heartily, and with good intention and desire to amend. But this, I say they are not fit for mental prayer, which requires friendship with God Almighty, who admits no familiarity but with such as keep their souls clean from sin, which ordinarily cannot be but by the help of the holy sacraments, when they may be had, for they are the foundations of grace and devotion.

Q. Is there any more to be observed in mental prayer?

A. Yes; there are the other two kinds mentioned above; *Supernatural* prayer, which admits no explication, nor can be understood but by experience, when God gives it; and *mixt* prayer, which is easily understood by what hath been said, as consisting of the one and the other. And commonly there follow some supernatural devotion and visitation of God more or less, when we come well prepared and disposed to meditate and pray, in either of the forms proposed and to do it with diligence and devotion. Besides, there are some acts of the understanding, and will be fit to go before all manner of prayer, as immediate dispositions, but are to be done with brevity, all, or some of them, in general; as *for example,*

1. To remember the infinite dignity and majesty of God.

2. With humility and devotion to adore the same majesty.

3. To love him actually, and with all our hearts.

4. To thank him for his benefits received.

5. To offer ourselves wholly to him.

6. To ask his grace and favor, particularly to spend well and devoutly that time appointed to prayer.

Lastly, after prayer, one must make reflection on what he has done. And if he has done well, to keep the same method afterwards; or if he hath erred, amend it in the next time and keep in memory all the day following, some special affection or devotion to his prayer, as is said by the prophet; *Et reliquæ Cogitationum Diem Festum agent tibi*; *And the remainder of our Cogitations shall celebrate keep holy, the rest of the Day unto thee.* But above all, we must have a care to put constantly in execution, the good purposes, which in prayer God inspires into us; for this is the fruit of all.

*Brief Exhortations to the often frequenting of the
Sacrament of Penance.*

HE that long defers the confession of his sins, exposes himself to endure most grievous

rous pain after his death, if it should happen (as very oft it doth) that he should die suddenly; but he that doth confess often, may well hope to die in the state of grace.

1. If a king to whom many of his subjects were indebted, entering into a city, should offer a release of all debts, to all those who would come and ask it within the time of his stay; and that after his departure from thence, there should be no hope to have remission, but all should satisfy to the utmost farthing; every one, no doubt, would willingly hasten to get his obligation cancelled, especially when he should know that the time of the king's departure were uncertain; and he would make most speed that would find himself deepest indebted; so a sinner behaves himself very unwisely, while he yet lives, if he does not run to Christ by the sacrament of penance, to obtain by this means his acquittance, according to the prophet, *seek our Lord while he is to be found; call upon him while he is near unto you.* And because we run every day in new debt, we must oftentimes ask a new release, as long as our Lord remains with us.

2. He that confesseth but seldom, gives to understand that he hath not the fear of God, whose wrath he incurs; for he shews evidently that he daily offends, and studies not *all to appease him.*

3. In the sacrament of penance, the sin never forgiven without grace. The more man worthily frequents it, the more grace receives. As a poor man, the oftener he be alms, the more he will obtain.

4. As one discharged of a heavy burde goes on light and joyful; so by frequent confession, whereby we are delivered from the heavy burden of our sins, there is gain great quietness of conscience, peace of heart and joy of mind, and we are made to walk in the way of God's commandments.

5. As a father who sees his child very careful and diligent to obtain reconciliation with him, after he hath offended him, cannot but love and favor that child; so he that useth the diligence he can, that nothing remain his conscience, whereby the eyes of God's majesty may be offended, may with great confidence hope for pardon.

6. As the frequent presence of the physician is profitable to the sick, for the ordering such things as ought to be taken or forborne; so he that oft times discloseth his conscience to the priest, receives wholesome counsel, which he may follow to virtue and shun vice.

7. Besides a soul not purified by confession is replenished with much filth, and nourisheth the worm of conscience, which, though sometimes a man feel not in his life, yet it will torment him exceedingly in the hour of

death, and in the world to come, *where* (as holy scripture saith) *their worm dieth not, and the fire quenbeth not.* And besides, such a conscience is oft times intangled in so many sins and vices, and becomes so pensive, as it can scarcely be freed and quietted, even by the most learned.

A Prayer to be said before we go to Confession, or when we desire to have true Contrition.

Most merciful Redeemer and Saviour of Mankind, I a wretched sinner, in hope of pardon and absolution, do humbly prostrate myself before thy throne of mercy, confessing to thee, and accusing myself of all my faults, and heinous transgressions, wherewith until this hour I have offended my Lord and Master; O! that I have not trembled to commit those many sins, for which thy sacred body, sweet Jesus, endured so great pains and torments on the Cross.

I confess my ingratitude, that I have been unto this hour so unthankful to thee, for all thy love, grace, and benefits bestowed on me, that thou hast patiently spared me so long time, persisting in evil, and continuing my reversion from doing good, that in thy mercy thou hast tolerated so great contempt of thy law and commandments; yet so bound-

A PRAYER BEFORE CONFESSION

hath thy charity been, that instead of casting me into Hell-fire (as for these my offences I deserved) thou hast given me time for repentance, and amend my life.

For which cause, how often hast thou knocked at the door of my heart, by thy heavenly revelations? how often hast thou presented me with thy blessings; filled me with comfort; invited me with favors; yea even forced me many times by crosses and afflictions, to turn to thee? yet neither hath my flinty heart been softened therewith, nor my will reclaimed. A wonder it is, that now at last coming to the foulness of my sins, my very heart is not burst with true contrition.

Hath hell itself sufficient torments to punish my wickedness, and to take vengeance for my exceeding ingratitude? unworthy I am, as thou called thy creature, or whom the earth could bear, much less afford nourishment and sustenance necessary for the preservation of my life. Doubtless, had not thy mercy withheld, both heaven and earth, the elements of all creatures had, long ere this, taken vengeance of me for such horrible contempt, as I have shown thee.

How many thousands in the world, O righteous judgment, are already condemned to the never ending torment of hell-fire, which never came near the measure of my grievous transgressions; yea, who, in comparison

me a sinful wretch, might rather be saints in heaven, than condemned souls, adjudged as they now are, to eternal perdition.

But O most merciful Jesus, be propitious to me a sinner ! In unfeigned sorrow and remorse of conscience for all my misdeeds, I prostrate myself at thy throne, humbly beseeching thee to be reconciled unto me, to pardon all my offences, to look upon me a miserable sinner with the eye of mercy, as thou didst upon the penitent publican, the sinner *Magdalene*, and the apostle that thrice denied thee. Receive me again into thy grace and favor.

O my Lord, I humbly beseech thee to work that speedily in me, for which cause thou hast so long spared me, and for which thou hast created me. Woe is me, that I should neglect so merciful and kind a Father, who hath never ceased to heap benefits upon me, yet I have refused to bestow my heart upon him who would have made it a temple, and a habitation for his own solace and abode, which by keeping from him, I myself have defiled with much sin and corruption, yea, made it a vessel of impiety, and a stew of unclean thoughts: in a word, I confess myself to be the most unworthy creature upon the earth, yet I will throw myself into the sea of thy mercy; for *as my sins be numberless, so are thy mercies endless.*

8 A PRAYER BEFORE CONFESSION

O most loving Father, if thou wilt, thou canst make me clean. Heal the wounds of my soul, for unto thee I open my sores. Remember, sweet Saviour, that comfortable speech pronounced by the mouth of the prophet: *Thou hast committed Folly with many Loves, yet turn thee again to me, and I will receive thee.* Much confidence have I in this thy comfortable promise, and with all my heart I return to thee, as if to me and none else, this promise had been made.

I am that defiled Soul, I am that prodigal child, I am the unfaithful servant who have separated myself from thee the Father of lights, from whom all goodness flows: I have forsaken the fountain of living waters, and have digged to myself cisterns which will hold no water; contenting myself with such barren comforts as thy creatures did afford me, such momentary and fading pleasures, as to the great detriment of my soul, I have found to be lighter than chaff, and more vain than vanity itself.

But what is past, my gracious Lord, let it, I most humbly beseech thee, be cancelled and forgotten, and for the time to come, let me dread nothing but the danger of offending thee, O my merciful Father, and grant me henceforth to be thy obedient child.

O Lord, I do not ask for riches, honours, or long life, but only this I beg, and never

case to beg, that from this present hour
 life's end, I may never more offend thy
 majesty, or defile my conscience with
 mortal sin.

ant, I beseech thee, to a poor sinner, this
 ft, for the merits, death and passion of
 early beloved Son, Christ Jesus, my only
 ur and Redeemer, to whom with thee
 he holy Ghost, three Persons, in one
 sting God, be all honor and glory, now
 or ever. *Amen.*

*ctions for Examining the Conscience, and
 for Confession.*

FORE we begin the examen itself, we
 must understand some new things, which
 help us the better to perform so great a

e must consider it as a matter whereon
 ds the peace and security of our con-
 e; and therefore it behoves us to exa-
 ourselves with great care and exactness.

that makes his confession, must necessa-
 ave contrition, or at least, attrition, that
 row and detestation of sin committed,
 se it is an offence to God, whom we
 to love above all things, with a firm
 se of amending our lives, and not of-
 ng him any more. And for want of such
 pose, and a hearty detestation of sin,
 we come to confession, many times our

penance is imperfect: and the cause we fall so often, is because they had not sorrow for their sins, nor due hatred against great an evil, nor consequently so firm resolution as was necessary to avoid it.

Our confession must have these conditions. First, it must be entire of all mortal sins we have committed, and can call to remembrance after well examining ourselves, sing every one in particular, and all circumstances as change the nature of it. And if we do not distinctly remember the number of such sins, we ought to declare as near as we can remember, or at least how long time we persevered therein; if we fell into it upon every occasion, and how often the occasions were offered.

2. That the confession be faithful and sincere, not sparing to tell any sin committed, nor accusing ourselves of those we have committed, but telling the doubtful things as doubtful, and the certain things as certain.

3. It must be plain and simple, not artificially composed: Without excusing or justifying any thing at all, being certain to confess our sins to God who already knows them, tho' his divine will be, that we should confess them to the priest, as to his substitute, to judge, and receive the penance due to us. Christ our Saviour hath instituted this sacrament for the remission and remedy

d when we consider, that, the first degree of innocence is, not to offend ; but when offence is committed, the next is, that the offender do humbly confess his fault. And whosoever reflects upon himself, being offended, shall find that by instinct of nature and justice, requires as the first disposition for pardon, that the offender, though he be his own brother or child, acknowledge to have done amiss, be sorry for it : and have a purpose not to do the like any more : which is in substance, that which God Almighty, as a most loving Father, requires of all christians, as of his dear and beloved children, mingling justice with mercy in this sacrament (as in all his other works) to facilitate our salvation in such a manner, as is most convenient for us.

.. That it be with obedience, to wit, that the penitent perform the penance imposed on him by his confessor, accept the remedies, avoid all occasions of sin which shall be prescribed him ; and likewise make restitution and satisfaction when there is just obligation thereunto.

By all which we see, it is necessary we disclose faithfully our sins in this sacrament ; which is a tribunal of justice that God hath set up in his church for the remedy of sin and comfort of sinners ; where the judge being mortal, cannot know the secret offences, but

by the acknowledgment of the offender himself, nor proportionate the sentence and remedy, which according to justice and prudence he is bound to give, but by the penitent confession, who, (as experience teacheth) finding his duty, finds so great comfort and is founded in Christ's word and promise which cannot fail, that his sins are forgiven as soon as he receives absolution from the priest, fully authorized, that no comfort in this world is comparable to it. Hence it comes, Catholics, the more learned and wise, the more care they have of their salvation so much the oftener frequent this holy sacrament, some every month, some every week, and some religious people every day, for the admirable benefits and comfort they find in it.

Lastly, when we begin our confession, must kneel down reverently upon our knees for humility sake, as in the presence of God at one side of the priest, and having made the sign of the cross, ask his benediction, say *Benedic Pater*: And afterwards, begin our general confession in *Latin* thus; or in *English* if we cannot read *Latin*.

CONFITEOR Deo omnipotenti, beato Mariæ semper Virgini, beato Micheli Archangelo, beato Joanni Baptistæ, Sanctis Apostolis Petro & Paulo, omnibus Sanctis

FOR CONFESSION

& tibi Pater; quia peccavi nimis Cogitatione
Verbo, & Opera, *mea culpa, mea culpa, mea
maxima culpa!*

Ideo precor beatam Mariam semper Virginem, beatum Michaellem Archangelum, beatum Joannem Baptistam, Sanctos Apostolos Petrum & Paulum, omnes Sanctos, et Pater, orare pro me ad Dominum Deum nostrum.

I Confess to Almighty God, the blessed Virgin *Mary*, to the blessed St. *Michael* the archangel, to the blessed St. *John* Baptist, the holy Apostles St. Peter and St. Paul, to the Saints, and to you my ghostly Father, that I have grievously offended in thought, word and deed, *thro' my fault, thro' my fault, thro' my most grievous fault!*

Therefore, I beseech the blessed Virgin *Mary*, the blessed St. *Michael* the archangel, the blessed St. *John* Baptist, the holy Apostles St. *Peter* and St. *Paul*, all the holy Saints in Heaven, and you my ghostly Father, to pray to our Lord God for me.

Here it is to be Noted, that some say all the Confiteor before their confession; and others (perhaps better) divide it into two parts: first 'till they come to the words, *thro' my fault &c.* striking the breast, and then make the confession. Which being ended, they conclude with, "Therefore, I beseech the blessed Virgin," &c.

An Examen of Conscience upon the Ten Commandments.

I. COMMANDMENT.

Of Honouring God above all Things.

1. **C**ONCERNING faith, if he hath not believed whatsoever the holy Catholic Church believes ; or hath had any erroneous opinion ; or with words or exterior signs, hath made shew of any heresy or infidelity, or committed an act contrary to the true honor and adoration of God.

2. If he hath been over curiously inquisitive into matters of faith ; or doubted of any article thereof.

3. Read, or kept without leave, heretical books, or other books forbidden by the church.

4. If he hath neglected to learn the prayers and other necessary things, which every christian is bound to know, as the Lord's Prayer, Hail Mary, the Creed, the Ten Commandments, and the other principal mysteries of our faith.

5. Given credit to any sort of superstition, charms, enchantment, witchcraft, or used them either by himself, or by means of others.

6. Endeavored by casting lots, to find out any theft, or to know any secret thing.

7. Given credit to dreams or soothsayings ;
~~taking them as words of his officers~~

8. If upon too much presumption of the mercy of God he hath committed any sin, or persevered in evil, and deferred to amend.

9. If in adversities, he hath had more confidence in men and worldly helps, than in God.

10. If for too much distrust of the mercy of God, he hath despaired of amendment of life, or of the remission of his sins.

11. Murmured against God, as if he were not just ; or blamed his providence.

12. If for fear, or other human respects, he has had a mind to offend God ; or not done that which he was bound to do for his Service.

13. Blasphemed God or his saints ; or cursed other creatures ; he must express the particulars.

14. Exposed himself to any danger of mortal sin, or taken delight in any sin done in time past.

15. Persecuted or injured with words, any virtuous persons, detracting their good works or being the occasion of their leaving them ; or if he hath (for any sinister ends) dissuaded or hindered any from entering into religion, or from any other act of virtue.

II. COMMANDMENT.

Of taking the Name of God in Vain.

16. **I**F he hath sworn falsely, knowing, or doubting it to be so, tho' it were in jest or in matter of small importance.

17. Sworn to do any lawful thing, which afterward he hath not observed; or had no intention to perform at the time when he swore.

18. Been the occasion of another person swearing falsely, or his not observing a lawful oath.

19. Sworn in a manner of cursing; as men are wont to say, if I do not such a thing, such evil befall me.

20. Sworn to do any evil, or any thing which was a sin; or not to do any thing which was good.

21. If in judgment he hath sworn false, being asked by order of law, hath not answered agreeable to the plain intention of the judge; or hath counselled others to do the like, in which case not only he sins mortally but if there followed any damage thereby to his neighbor, he is bound to restitution.

22. A custom of swearing often without consideration or care, to know whether things were true or false.

23. Made any vow to do any good thing

not performed it ; or deferred over-
the execution thereof.

If he hath made any vow with a mind
to fulfil it.

Or made a vow to do any evil ; or not
to do any good.

III. COMMANDMENT.

If sanctifying the Lord's Day.

If he hath not observed Sundays and ho-
ly-days ; but either done himself, con-
ceded, or commanded, others to do works
not allowed by the church.

Omitted to hear mass upon such days
without lawful excuse, or being the occasion
where others did the same.

If being present at mass, he hath been
idle time, voluntarily distracted by
sleeping, laughing, or busying himself in im-
proper things.

If he hath not caused those under his
charge to hear mass upon such days.

Not gone to confession at least once a
year, or caused others under his charge to
do so.

Gone to confession without necessary
contrition of conscience, or without pur-
ge of sin, or out of shamefacedness,
or human respects concealed any mortal
sin, which is a most grievous sacrilege ; for
not to man but to God.

32. If every year at *Easter*, he hath received the blessed sacrament of the *Eucharist*, and that with a proper disposition.

33. If with conscience or doubt or sin, he hath received or ministered any sacrament.

34. Not fasted *Lent*, *Vigils* and *Fast Days*, being bound thereunto; or if on fast days he hath eaten prohibited meats, on the cause that others did the same.

35. Eaten or drank gluttonously, to the detriment of his health, or loss of his labour.

36. Violated the church with any sin, or with bloodshed.

37. Incurred any excommunication whilst under that censure, received any sacrament, or been present at the holy office in the church; or conversed with excommunicated persons, or such as were publicly denounced.

38. Done an injury or irreverence to images, relics, or any other sacred thing.

39. If, being bound to say his office, hath omitted it wholly, or any notable part without lawful excuse, or in saying it, voluntarily distracted.

40. If for sloth or negligence, he hath any good work undone, to which he was bound.

IV. COMMANDMENT.

Of Honouring our Parents.

[F he hath not borne due reverence to his father and mother, despising them, tending them with deeds or injurious

. Not obeyed his parents or superiors in matters.

. Not relieved them, when they were in need, if in his power.

. If he hath deliberately desired their death, that he might have their goods and inheritance; or not fulfilled their last will.

. Loved his parents, children, &c. inordinately, that for their love he hath not cared for God.

. If he hath not observed the just commandment of his superiors.

. Detracted or spoken evil of superiors, ecclesiastical or secular, of priests or religious persons, &c.

. Not relieved the poor if he could; especially in extreme necessity, or been cruel to them.

. If parents have cursed or wished evil to their children.

If they have not brought them up as they ought, teaching them their prayers and christian doctrine, reprehending them especially in their sins, and employing them in honest

callings, to the end they take not evil or want means to live.

51. That which is said of children understood also of servants, of whom can be had that they know things necessary to observe the commandments of God the church.

V. COMMANDMENT.

Thou shalt not Kill.

52. IF he hath borne hatred to any with desire of revenge : and he hath continued therein.

53. Desired any man's death, or other damage in his person, goods, or good

54. Been angry with any person, intention to do him any harm, or to be of him.

55. If contending with others, struck, wounded or killed ; or commended to do the same ; or (being others) approved of it ; or given aid or thereunto.

56. If having offended others, he refused to demand pardon ; or reconciled or hath not sufficiently satisfied for the

57. Uncharitably refused to forgive injuries of those who offended him.

58. If for hatred, he hath omitted to salute others, or without hatred with scandal of his neighbour.

59. If in adversity and misfortune, he hath desired death ; or in passion, struck or cursed himself, or mentioned the devil.

60. Cursed others, either alive or dead ; and with what intention.

61. Sowed discord, or caused enmity between others, and what harm ensued thereupon.

62. If, for envy, he hath been sorry for the prosperity, or rejoiced at any notable damage of others.

63. If, in anger, he hath offended others with injurious words.

64. If he hath flattered others, praising them for any sinful act.

65. If with his ill example or counsel, or with praising that which was not good, he hath been the cause that any man left any good work begun ; or induced any to sin, or to persevere therein.

66. Omitted to correct and admonish any person of any sin, when he could, and probably hoped thereby the other's amendment.

67. Struck injuriously, an ecclesiastical or religious person : wherein also, there is an excommunication.

VI. & IX. COMMANDMENT.

Thou shalt not commit adultery.

Thou shalt not covet thy neighbor's wife.

68. **I**F he hath given consent to any carnal temptation ; or deliberately taken delight in any unchaste thoughts.

69. Been negligent in putting away immodest thoughts, when he felt himself in danger to consent or take pleasure in them.

70. Spoken, or willingly heard immodest words, or songs; read immodest books, novels, plays, &c. or lent them to others or sold them; sent letters or messages to dishonest ends, not hindering such.

71. Used unchaste looks, behaviour, gesture or apparel, intending it to any evil end.

72. If he hath used unchaste touching, kissing, embracing, &c.

73. If he hath committed any carnal sin actually; declaring the aggravating circumstances, such as the persons, whether religious or secular, married or unmarried, how often, or how long he continued in sin.

74. Not avoided the occasion of this sin, nor armed himself against temptations. For scripture says, "*Who loves danger, shall perish therein.*"

VII. & X. COMMANDMENTS.

Thou shalt not steal.

Thou shalt not covet thy Neighbour's Goods.

75. **I**F he hath taken any thing which belonged to others, by deceit or violence, expressing the quantity of the theft; and if he hath taken any sacred thing, or out of a sacred place.

76. If he hold any thing of another's wrong-

lly, and doth not restore it presently if he able.

77. If not paying his debts when able, his editors have sustained any damage.

78. If finding any thing he hath taken the me with a mind to keep it himself: the like those things which accidentally come to s hands, if knowing they belong to others, : hath not restored them to the true owners.

79. If in buying and selling, he hath used y deceit in the wares, price, measure or eight.

80. If he hath bought of those, who could t lawfully sell.

81. Bought things that he knew, or doubt- to have been stolen; or eaten any such gs.

82. If he had a deliberate mind to encrease wealth, (as men are used to say) by right y wrong.

83. Committed any sin of usury, or enter- nto any unjust trafic or partnership of handise.

. If having wages or pay for any work or , he hath not done it well and faithfully.

Defrauded servants or workmen of their or deferred their payment to their loss.

Moved any suit in law against justice, ust suits used any fraud, that he might

87. If he hath played at prohibited gam
or if in gaming he hath used deceit, or ha
played with those who could not alienate,
are persons under age, &c.

88. Defraud any just impost or toll.

89. Committed any Simony.

90. Defrauded the church of her due,
of tythes.

91. If by unlawful means he hath got
any thing not due unto him, or hath unju
hindered others from obtaining any benef

92. If he hath given any help or counsel
in any other manner abetted thieves; or (
ing able and bound thereunto) hath not
covered or hindered any theft.

VIII. COMMANDMENT.

Thou shalt not bear false witness.

93. **I**F he hath borne any false witness
judgement, or out of judgement;
induced others to do the like.

94. Spoken any untruth, with notable
judice to his neighbour.

95. Detracted from others their good na
imposing falsely on them any sin or crime.

96. Marmured in weighty matters, aga
the life and conversation of others, especia
of qualified persons, as magistrates, prela
priests, religious and all those whom we
bound to obey.

97. Willingly given ear to detractions, and murmuring against others.

98. Disclosed any grievous and secret sin to others, whereupon hath ensued infamy : which though it were true, and not spoken with evil intention, yet the speaker is bound to restore the other's good name as far as he can.

99. Disclosed any secret committed to him or which he came privately to see or hear in which case a man is bound to restore damages that afterwards happen by such revealing.

100. If he hath opened others letters any evil end, or curiosity.

101. Rashly judged the deeds or speech of his neighbour, taking that ill which might have been well interpreted, and condemning him in his mind of mortal sin.

Of the Seven Mortal Sins.

PRIDE.

IF he hath not acknowledged his good (whether of mind, body, or fortune) as from God, but presumed to have it of himself, his own industry, or by his own merits, not giving God the glory of all.

Reported himself vainly to be better greater than he is, despising others as his inferiors.

Gloried in any mortal sin, as to have taken revenge, &c.

If he held a person of value, he hath loved of any good or evil which he hath (whether truly or falsely) with injury to or his neighbour.

Ambitious, inordinately desiring honours and dignities, doing to that end, that which he ought not.

If to the end he may not be held of account, or for fear of the speeches of men, he do what he ought not, with scandal to his neighbour, or neglect to do what he ought to correct and reprehend others, to converse with the good, or go to confession, and other christian works.

Stubbornly impugned the truth, or because he would not submit or seem to be convicted, he obstinately defend a manifest error against his conscience.

If through arrogancy, he hath despised others, doing any thing to their dishonour.

If for pride he hath been at excessiveness in apparel, servants, diet, and other vanities above his estate.

COVETOUSNESS.

OF this sin, see the ninth and tenth commandments.

LUXURY.

SEE the sixth commandment.

ANGER.

IMPATIENCE, hastiness, rage or fit
daintfulness, waywardness, fret
discontentedness.

Picking of quarrels, immoderate gr.
too severe correcting.

GLUTTONY.

DRUNKENNESS, intemperate fee
eating more than one meal on fa
days.

Eating flesh, or giving it to others on
hibited days.

ENVY.

REPINED at another's prosperity, or
hear them well spoken of, rejoiced at th
misfortune.

Dispraised their merchandise.

Interpreted their actions or words in th
worst sense.

SLOTH.

IDLENESS, laziness, drowsiness, overmuc
seeking his own ease.

Inconstant in good purposes.

Neglected things given him in charge.

Ingratitude to God for his benefits.

Unthankful to his benefactors.

Remissness and sloth to undertake any goo
tion.

Chosen rather to want than to work for hi
ing.

Not prayed for the souls of the faithful departed.

In all which we may not only sin, either by commanding, counseling, consenting or approving; by not endeavoring to hinder, by not admonishing; and lastly, by ill example.

A Prayer to be said presently after Absolution.

LET O Lord, I humbly beseech thee, this my confession, be grateful and acceptable to thy divine majesty, by the merits of thy most bitter death and passion, and by the intercession of thy blessed mother and all the saints. And whatsoever now, or at other times hath been wanting in me, either to the sufficiency of contrition, or to the purity and integrity of confession; let thy pity and mercy, O Lord, supply; and according thereunto, vouchsafe to absolve me more fully and perfectly in heaven. To whom be all honour and glory, world without end, Lord Jesus. *Amen.*

Then say, God be merciful to me a sinner.

A Prayer before receiving the Blessed Sacrament

O MOST benign Lord Jesus Christ! I a poor sinner, presuming nothing on my own merits, but trusting on thy mercy and goodness, do fear and tremble to approach to

the table of thy most sacred banquet. For I have a heart and body spotted with many crimes ; a mind and tongue not warily guarded. Therefore, O benign Deity, O dreadful Majesty, I a wretch holden in these straits, have recourse to thee the fountain of mercy ; I hasten to thee to be healed ; I fly under thy protection, I hope in thee my Saviour. To thee, O Lord, I shew my wounds ; to thee I shew my shame ; I know my sins are many and great, for which I fear. I trust in thy mercies, which are without number : look down upon me with the eyes of thy mercy. O Lord Jesus Christ, eternal King, God and Man, crucified for Man. Hear me graciously, hoping in thee ; have mercy on me, full of wretchedness and sin, thou who wilt never restrain the fountain of thy pity from flowing. All hail, healthful sacrifice, offered upon the tree of the Cross for me and all mankind. All hail, O noble and precious blood, gushing out of the wounds of my Lord Jesus Christ crucified, and washing away the sins of the whole world.

Remember, O Lord, thy creature, whom thou hast redeemed with thy blood. It heartily repents me that I have sinned, I desire to amend what I have done. Take away from me, O most clement Father, all my iniquities and offences, that being purified in mind and

body, I may worthily partake of the holies; and grant that this holy tasting of thy body and blood, which I, tho' unworthy, desire to receive, may be a remission of my sins, and of the punishment due to them, and give me grace to avoid sin hereafter, to employ my thoughts, words and actions to please thee: and a most firm protection of my body, against the deceits of all my enemies. Through our Lord Jesus Christ, thy Son, with thee, and the holy Ghost, liveth and reigneth one God, world without end.

A Prayer after receiving the Blessed Sacrament

PIERCE through, O sweet Lord Jesus, my inmost soul, with the most powerful and sharpest sword of thy love, with thy true, most ardent and holy charity, that my heart may languish and melt with the only love and desire of thee; let it seek thee, and languish after thee; let me long to be dead and to be with thee. Grant that my heart may hunger after thee, the bread of angels, the food of holy souls; our daily and substantial bread, having all sweetness and flavour and all delightfulness in itself; let my heart always be enamoured of thee, whom the angels desire to behold; and let my soul be replenished with the sweetness of thy taste, that it always thirst after thee, the fountain of life; the fountain of wisdom and knowledge; the fountain of eternal light; the ri-

pleasure; the plentifulness of the house of God; let it always earnestly love thee, seek thee, and find thee; let it tend to thee, come unto thee, speak of thee, and work all things to the praise and glory of thy name; with humility and discretion; with love and delight; with facility and affection; with perseverance to the end. And thou alone be always my hope, my confidence, my riches, my delight, my pleasure, my gladness, my rest and tranquillity; my peace, my security, my sweetness, my meat, my food, my refuge, my help, my wisdom, my portion, my possession, my treasure, in which my mind and heart may always be firmly fixed, and immovably united. *Amen.*

SUNDAY.

The Little Office of the Blessed Trinity.

AT MATINS.

Vers. **B**LESSED be the holy and undivided Trinity, now and ever, world without end. *Resp.* Amen, *Alleluiah.*

Vers. **O** LORD, open thou my Lips. *Resp.* And my mouth shall declare thy praise.

V. O God, incline unto mine aid.

R. O Lord, make haste to help me.

V. Glory be to the Father, and to the
and to the Holy Ghost.

R. As it was in the beginning, &c.
lujah.

*From Septuagesima to Easter, instead of
lujah in this and other offices, is said, pra
to thee, O Lord, King of eternal glor*

THE HYMN.

Jam Sol recedit igneus.

NOW whilst the sun is past our sight
O thou, who art th'eternal light,
Most gracious Trinity inspire,
Into our hearts love's sacred fire.

Antiph. Blessed be the holy creator and
vernor of all things; the holy and und
Trinity, now and ever, world without

V. Let us bless the Father, and the
and the Holy Ghost.

R. Let us praise and magnify him for

The Prayer.

ALmighty and everlasting God,
thou hast granted to thy servants in the
session of a true faith, to acknowledge
glory of the eternal Trinity, and in the
er of thy majesty, to adore the Unity;
beseech thee, that by thy firmness of the
faith, we may be ever defended from
versities, through our Lord Jesus Christ
Son, who liveth and reigneth with the

At Prime.

V. BLESSED be the holy and undivided Trinity, now and ever, world without end—*R.* Amen.

V. O GOD, incline unto my aid.
R. O Lord make haste to help me.

V. Glory be to the Father and to the Son, &c. *Allelujah.*

The Hymn.

THE Day-star's risen, and is run,
To bring us tidings of the Sun:
The black night's darkness does decline,
Let light celestial on us shine.

Ant. Thanks be to thee, O God, thanks be to thee, O true and one Trinity, one and supreme Deity, holy and one Unity.

V. Let us bless the Father, and the Son, and the Holy Ghost.

R. Let us praise and magnify him forever.

The Prayer.

ALMIGHTY and everlasting God, &c. as before.

At Third.

V. BLESSED be the holy and undivided Trinity now and ever, world without end—*R.* Amen.

V. O GOD, incline unto my aid.
R. O Lord make haste to help me.

V. Glory be to the Father and to the Son, &c. *Allelujah.*

The Hymn.

FATHER of Mercies infinite,
 Who governest with powerful might
 The world's vast frame; a Deity,
 In substance one, in persons three.

Ant. We invoke thee, we praise thee
 adore thee, our hope, our honour: de
 us, quicken us, O blessed Trinity.

V. Let us bless the Father and the
 and the Holy Ghost.

R. Let us praise and magnify him for
The Prayer.

ALMIGHTY and everlasting God, &
before.

At Sixth.

V. **B**LESSED be the holy and undivided
 nity, now and ever, world without

R. Amen.

V. **O** GOD, incline unto my aid.

R. O Lord, make haste to help r

V. Glory be to the Father, and to
 Son, &c.

The Hymn.

ASSIST us, rising with thy hand,
 That so our souls may rise inflamed;
 And offer up with one accord,
 Due praise and thanks unto our Lord.

Ant. The Father is charity, the Son g
 the Holy Ghost communication: the F
 is truth, the Son truth, the Holy (

truth : the Father and the Son, and the Holy Ghost, are one verity, O blessed Trinity.

V. Let us bless the Father, and the Son, and the Holy Ghost.

R. Let us praise and magnify him forever.

The Prayer.

ALMIGHTY and everlasting God who hast granted, &c.

At Ninth.

V. **B**LESSED be the holy and undivided Trinity, now and ever, world without end— *R.* Amen.

O GOD incline unto my aid.

R. O Lord make haste to help me.

V. Glory be to the Father, and to the Son, &c. *Alleluiah.*

The Hymn.

GREAT tri-une God, who dost command
And guide the world with powerful hand,
Give ear to us, who waking sing,
The praises of our heavenly King.

Ant. To thee be praise ; to thee be glory,
to thee be thanksgiving for ever and ever.

And blessed be the name of thy glory, ho-
ly and to be praised and magnified for ever,
O blessed Trinity.

V. Let us bless the Father and the Son,
and the Holy Ghost.

R. Let us praise and magnify him for ever

The Prayer.

ALMIGHTY and everlasting God, who
hast granted, &c.

At Even Song.

V. BLESSED be the holy and undivided
Trinity, now and ever, world without
end—**R. Amen.**

V. O GOD incline unto mine aid.
R. O Lord, make haste to help me.

V. Glory be to the Father, and to the Son,
&c. *Allelujah.*

The Hymn.

IN all our morning exercise
Of praise, and evening sacrifice,
With prostrate hearts, we all desire
To praise thee with thy heavenly choir.

Ant. Thee, God the Father unbegotten;
thee, God the Son only begotten; thee, the
Holy Ghost the comforter, the holy and un-
divided Trinity; thee with our whole heart
and mouth, we confess, praise and bless; to
thee be glory for ever.

V. Let us bless the Father and the Son,
and the Holy Ghost.

R. Let us praise and magnify him forever.

The Prayer.

ALMIGHTY and everlasting God, who
hast granted to thy servants, in the con-
fession of a true faith, to acknowledge the
glory of the eternal Trinity; and in the pow-
er of majesty to adore the Unity; we beseech

BLESSED TRINITY

thee, that by the firmness of the same faith we may be ever defended from all adversities through our Lord Jesus Christ, &c. *Amen.*

At Compline.

V. BLESSED be the holy and undivided Trinity, now and ever, world without end—*R. Amen.*

V. CONVERT us, O Lord, our Saviour.

R. And avert thine anger from us.

V. O God incline unto my aid.

R. O Lord make haste to help me.

V. Glory be to the Father, and to the Son and to the Holy Ghost, &c. *Allelujah.*

The Hymn.

ALL glory to the Trinity,
One God of equal majesty;
Who is at present, was before
All time, and shall be evermore.

Ant. Glory be to the Father who hath created us; glory be to the Son who hath redeemed us; glory be to the Holy Ghost, who hath sanctified us; glory be to the supreme and undivided Trinity, one God for ever and ever.

V. Let us bless the Father and the Son and the Holy Ghost.

R. Let us praise and magnify him forever.

The Prayer.

ALMIGHTY and everlasting God, who hath granted, &c.

The Commendation.

TO thee, bless'd Trinity I pay
 These my devotions of the day;
 Assist me at my death, that I
 May reign with thee eternally.—*Amen.*

The Litany in honor of the Blessed Trinity.

IN the name of the Father, and of the Son,
 and of the Holy Ghost. *Amen.*

Blessed be the Holy and undivided Trinity,
 now and for ever. *Amen.*

V. O Lord open thou our lips.

R. And our mouths shall declare thy praise.

Lord have mercy on us.

Christ have mercy on us.,

Lord have mercy on us.

Jesus receive our prayers.

Lord Jesus grant our petitions.

O God the Father, eternal fountain of all
 being, have mercy on us.

O God the Father, who hast chosen us in
 thy Son before the creation of the world,
 have mercy on us.

O God the Father, who so lovedst the
 world, that thou gavest thy only begotten Son
 to redeem it, have mercy on us.

O God the Father, who hast adopted us to
 be thy children in Jesus Christ, have mercy
 on us.

O God the Father who hast prepared for
us a glorious inheritance, if we love thee and

keep thy commandments, have mercy on us.

O God, the Son, eternal word of the Father, have mercy on us.

God the Son, who to save us sinners, tookst upon thee the frail nature of man, have mercy on us.

O God the Son, who for our redemption, becamest obedient unto death, even the death of the cross, &c.

O God the Son, to whom all power in heaven and Earth is given by the Father, have, &c.

O God the Son, who at the last and dreadful day, shall come with glory to judge the living and the dead, have, &c.

O God the Holy Ghost, proceeding from the Father and the Son, have, &c.

O God the Holy Ghost, by whom was wrought the glorious mystery of our Saviour's incarnation, have, &c.

O God the Holy Ghost, the free dispenser of all graces, and faithful comforter in all afflictions, have, &c.

O God the Holy Ghost, enlightener of our understandings, and sanctifier of our wills, have, &c.

O God the Holy Ghost, the pledge of our adoption, and seal of our salvation, have, &c.

O Sacred Trinity, One God in three Persons, of equal glory, and co-eternal Majesty, have, &c.

O Sacred Trinity, from whom, by whom, and in whom are all things, have, &c.

O Sacred Trinity, to whom all the Angels and Saints of Heaven continually sing holy, holy, holy, have mercy on us.

Blessed for ever be thy name, eternal Father of our Lord Jesus Christ.

For the immensity of thy power, which at first of nothing, created all things, and still preserves them, that they return not again to nothing, my soul doth magnify thee, O Lord.

For thy infinite goodness in making us after thy own image, and deputing to our service all the rest of thy creatures, my soul doth magnify thee, O Lord.

For the riches of thy bounty, which filleth every thing according to its capacity, and for the wisdom of thy counsels which sweetly dispose and irresistibly govern the whole frame of the world, my soul doth magnify thee, O Lord.

For thy providence in foretelling us the danger of sin, by threatening hell for our offences, and for thy gracious inviting us to our own happiness, by promising Heaven as a reward of our obedience, my soul doth magnify thee, O Lord.

For the eternal charity wherewith thou lovedst us before the world began, and mercifully decreed'st our redemption by thy Son, *my soul doth magnify, &c.*

THE BLESSED TRINITY

And blessed be thou, O Jesus, Son of God and Saviour of mankind, by thy infinite glory in thyself, and more than infinite love to my soul doth, &c.

For thy miraculous conception by the Holy Ghost, and humble nativity of the blessed Virgin, for thy flight into *Egypt* at so tender an age, and all the inconveniences which thou suffer'dst in thy banishment, my soul doth, &c.

For thy meek subjection to thy parents even in the humblest offices of private life for thy condescension to the form of a servant tho' thou wert Lord of all, my soul doth, &c.

For thy fasting and retirement in the Desert; for thy mildness and benignity in conversation; for thy heavenly doctrine and glorious miracles, my soul doth, &c.

For the inflamed desire which thou hadst to redeem us, and compassionate tears which thou sheddest over *Jerusalem*; for thy humble washing thy Disciples feet, and loving institution of the blessed Sacrament, my soul doth, &c.

For thy agony and bloody sweat in the garden of sorrow; for thy entire self-denial and absolute submission, not only to the will of thy Father, but even of thy enemies, my soul, &c.

For thy incomparable patience in their violent seizure of thy person, and hurrying thee *up and down the streets of Jerusalem*; for

wonderful silence, whilst they falsely accused and unjustly condemned thy innocence, my soul doth, &c.

For thy perfect resignation, whilst they shamefully stript thee of thy clothes, and cruelly scourged thee at a pillar; for thy admirable meekness whilst they crowned thee with thorns, and forced thee to carry thy cross, laden with the sins of the whole world, my soul doth, &c.

For thy immoveable constancy whilst they fastened thee on the cross, piercing thy blessed hands and feet with nails, and giving thee vinegar and gall to drink, my soul doth, &c.

For the infinite sweetness of thy spirit that excuseth their sin, and prayeth the Father to forgive them, till the extremity of their torments took away thy breath, my soul doth, &c.

For thy glorious resurrection from the grave, and triumphant ascension into Heaven for sending the holy Ghost to abide with thy church for ever, and promising to be with us thyself to the end of the world, my soul doth &c.

And blessed be thou, O God the Holy Ghost for the continued preservation of the church in truth, unity and holiness; for infusing the love of God into our hearts, and comforting us in all our spiritual and temporal distresses with the hope of eternal felicity, my soul doth, &c.

Blessed for ever be thy name, O sacred Trinity, for the infinite nobility of thy essence, and unspeakable majesty of thy glory, existing of thyself from all eternity, and perfectly happy in thyself for ever, my soul doth, &c.

For the blessed virgin *Mary*, mother of our Lord Jesus Christ, for the admirable sanctity of her life, and wonderful assumption into heaven at her death; for the crown of glory wherewith she is honored above all Angels, and for her perpetual intercession to her Son, in favor of us sinners, my soul doth, &c.

For all the holy Angels and blessed spirits in Heaven; for all the excellency of their nature and felicity of their state; for their study of us in all our ways, and ministry to us in all our necessities; for the carrying up of our prayers to thee, and bringing down of blessings to us, my soul doth, &c.

For thy holy Patriarchs, Prophets and Apostles; for thy glorious Martyrs, Confessors and Virgins; and for all the faithful departed in thy grace, my soul doth, &c.

For thy own holy, catholic and apostolic Church; for the steadiness of faith, and peace of conscience we experience by relying on her authority; for the adorable sacrifice of the altar, and the plentiful means of salvation we happily enjoy by embracing her communion, my soul doth, &c.

For the particular benefits bestowed on us

and the many dangers from which thou
 defend us, for education, health and
 food of life; for our daily bread, and al
 thy numerous blessings, my soul, &c.

For the weaknesses of our own conscience
 the motions of thy holy spirit; for th
 thou art expecting our repentance, an
 thou art the circumstances of amendin
 est, for thy frequent deliverance fro
 dangers of life, and in other thy spiritu
 al gifts thou hast magnified thee, O Lo
 rd, our Father, and our God, my S
 aviour, and our Lord, O God, above the
 heavens, and above the earth.

And thou, O Lord, who art the Father of
 all, and the Father of all, O God, who art the

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graciously accept this humble tribute of love and thanksgiving from the hands of thy servant, and mercifully grant, that the frequent meditation of thy infinite goodness may engage our wills to love thee above all things, the serious consideration of thy incomprehensible majesty, captivate our understandings to the obedience of faith; that we may (in reverence to the word) believe what we do not see, and hereafter in the blissful vision of thy glory, see more than we now love, through Jesus Christ our Lord and Saviour, who with thee and the Holy Ghost, liveth and reigneth one God, world without end *Amen*.

The blessing of God Almighty the Father, the Son, and the Holy Ghost, be with me and dwell in my heart for ever, *Amen*.

Oblation to purify the Soul of a Sinner, if daily used with a sincere desire to please Almighty God.

MOST merciful Lord, my dear Saviour Jesus, to the greater glory of thy most precious name; to the greater honor of the blessed virgin Mary; to the honor of my holy guardian, my patrons N. N. and of the holy angels and saints; for the greater ease of their joy and glory.

For the stirring up of greater devotion towards the most glorious and holy Trinity, the Father, God the Son, God the Ho

ly Ghost ; towards Christ our Saviour
vine incarnation, his sacred life, and re-
ter death, and passion ; towards the ho-
fice of the mass, and the blessed sacra-
in most humble thanks for all thy
graces and benefits bestowed upon al-
tures ; especially on me the most unwor-

For purifying my soul, and the
all others, from all sin and imperfec-
in full satisfaction and amendment of
all which I cast into thy abundant
and merits, there to be utterly confur-

For the increase of thy divine gra-
removing all impediments thereof, and
gers of losing it : for supplying all
fects, and adorning my soul with thy
virtues and merits, and wounding
thy divine love, which I desire always
to my death.

For the exaltation of the catholic faith
the holy name of Jesus ; for the up-
pastor of God's church, and all the
ties thereof ; for the extirpation of here-
concord of christian princes, for the g-
servance of all religious orders in th-
vocation, and for their daily increas-
spiritual graces.

For the conversion of all sinners and
that labor in the conversion of souls w-
ever ; for my parents, kinsfolks, frien-
benefactors, both alive and dead ; for

are in any spiritual necessity ; and for all our ill-willers ; for the delivery of all faithful souls departed, and all that desire my prayers or commend themselves thereunto ; for whom I am bound to pray.

For accomplishing all thy blessed Mother's intentions at the foot of thy Cross, and also for thy hanging on it, in most grievous desolation and bitterness of pain.

For fulfilling all inspirations of the Holy Ghost, whom I pray never to resist, but always obey, and for whatsoever may be the greater abnegation of myself and most perfect resignation to thy holy will.

First, I fully renounce and utterly detest, for love of thee, whatsoever is not thy holy will, with hearty sorrow that thou should'st ever be offended ; I love thee, my God, because thou art only worthy ; and therefore I tho' most unworthy, encouraged notwithstanding by thy infinite mercy and goodness, and being moved with a great desire to serve thee, do offer myself wholly to thee, such as I am, even from the very depth of my heart and soul, with whatsoever I am able to do or suffer my whole life and death, all in union of thy sacred merits.

Yea, rather I beseech thee, to accept me with my whole heart and heart's affections to thy greater honor and eternal praise, that I *may be henceforth no more my own but thine*

in all things and above all things, in whom thy grace may always remain, and work its effects everlastingly. *Amen.*

Take me into thy possession, and acknowledge me everlastingly thine : Accept of thy my poor oblation, according as thou knowest it might be performed to thy heavenly will which I wish may be by me and all others fulfilled evermore to thy greater glory and eternal praise.

Let me live henceforth no more in myself but do thou only live in me. *Amen.*

For every good desire and action, in all thy holy Saints and Angels, I wish millions of praise and thanksgiving to thee, my Lord and my God. *Amen.*



A Devout Prayer to the most Blessed Trinity.

I ADORE thee, O most holy and ever glorious Trinity, one God in three persons the Father, and the Son, and the Holy Ghost my God, my hope, my light, my rest, my joy my life, and all my good. I give thee thanks, O Lord who hast created me to thine own image and hast most mercifully borne with me, continually sinning against thee, even until this present hour ; and hast delivered me from many dangers, and enriched me with innumerable graces and benefits without any desert of mine,

O most merciful Lord and Father, I offer

thee, in full amendment, expiation, and
redemption, for all my sins and negligences,
or the sins of all men ; I offer thee I say
thine most holy incarnation, nativity, passion,
death, resurrection and ascension of thy
beloved Son, my sweet saviour Jesus
Christ ; I offer thee his labours, his sorrows,
pains, his buffets, his stripes, his griefs,
anguishes, wherewith he was tormented
for my sake ; I offer thee the most precious
blood which he shed ; his humility, his pati-
ence, his charity, and his innocency.

Father, O Son, O Holy Ghost, my God
dwelling in me, grant that I may think no-
thing, speak or do nothing, but what shall be
pleasing to thee ; grant that myself and all
persons, may always fulfil thy holy
laws and commandments ; that thy will be
done on earth, as it is in Heaven.

Almighty O Lord, and do most heartily de-
voutly praise and magnify thee ; but because
I am not able to do the same worthily, I humbly
beseech thee, to make me worthy to praise
and magnify thee, I desire also thou wouldst
be so kind as to protect and defend me whether
I sleep or wake, or whatsoever else I do ; and
accept of all my labour in part of the most grate-
ful praise due unto thee. Glory be to the
Father, and to the Son, and to the Holy
Spirit : as it was in the beginning, both now
and ever, world without end, Amen.

RECEIVE, O Lord, all my thoughts words and actions. Receive my memory, my understanding and my will. Whatsoever I have, or do possess, internal or external, thou O Lord hast given it me, and even the same I restore again, and resign wholly to thee, to be governed and directed according to thy holy will. Give me only thy love together with thy grace, and I shall be rich enough; nor shall I ever desire anything else. Possess me, my Lord God, possess me for ever. *Amen.*

Another Oblation to Christ our Saviour, to be daily made.

O MOST merciful Lord and Saviour, Jesus Christ, who hast created me of nothing and redeemed me with thy most precious blood from the bondage of sin and damnation; my God, and only author of my goodness who for my sake, didst humble thyself from Heaven to earth, and becamest man.

I love thee entirely above all things, and with all my heart, for thy own blessed sake and for the most excellent dignity of thy bounty and charity; and because thou hast without any desert of mine, presented me with infinite inestimable blessings and gifts, all my love and duty possible, is but due unto thee.

I am ashamed of my former ingratitude and I am sorry from the bottom of my heart

for the faults and negligences of my former life. I will therefore cleanse my soul of them without delay, by the sacrament of penance, which thou hast left to us sinners, for remission of our sins; I will make satisfaction, as much as in me lies, for my misdeeds; and I will diligently beware of falling into any occasions of offending thee again hereafter.

I pardon from my heart, for love of thee, my adversaries and enemies all and every injury they have done me, and most earnestly beseech thee to pardon them also. And I humbly offer up to thee, my labours, sufferings, afflictions, thoughts, words and actions; both of this present day, and of my whole life, in thanksgiving for thy benefits and satisfaction (how little soever it be) for my offences.

And lastly, I trust and confidently rest in the multitude of thy mercies; beseeching thee, by the merits of thy most bitter death and passion to pardon me and all sinners, our faults and transgressions done against thee; forgive their debts to the faithful departed: give to those who hope in thy mercies, abundant grace to persevere to serve thee: and finally increase it daily in us to our lives end, inflame our hearts with thy divine love and obedience, to fulfil thy most holy will, *Amen.*

MEDITATIONS.

Of God's Benefits to Man.

1. **C**ONSIDER the benefits of thy creation that when thou wast nothing, Almighty created thee, a reasonable creature and endued with understanding, will, memory and capable of many virtues.

2. Consider the end for which thou created, namely for the service of God; that after a short time spent therein, mightest be partaker of these celestial which he has prepared for thee in the Kingdom of Heaven.

3. Consider that all other creatures, whatsoever thy God has bestowed upon is for the attaining of that end, and so accordingly to be employed by thee.

4. Consider the benefit of thy redemption of thy vocation to the Catholic Faith which and all other mercies and benefit relating to thyself in particular, and to others in general, endeavour to be truly thankful.

Considerations of Eternity.

O ETERNITY! how seldom art thou in the thoughts of men. Again I say, how seldom art thou in the thoughts of men!

2. O eternity! Alas eternity! what shall I say? or how shall I say? who shall express or who shall conceive what eternity is?

3. *Imagine a thousand years; I think*

and times a thousand ; I consider as many as there are moments in all the time from the beginning to the end of the world, yet all is nothing to eternity !

O eternity ! Alas eternity ! who shall be able to abide in torments for eternity ? And who will not desire to be in joy for eternity ? I would fain speak, but know not how : as long as God shall be God, so long shall the torments of hell endure. As long as God shall be God, so long also, shall the joys of heaven continue.

How long shall this be ? O eternity ! O eternity ! it cannot be spoken ; it cannot be imagined ; it cannot be once imagined or described ; O eternity ! eternity !

An act of Faith.

I expressly and distinctly believe every article of the Apostles Creed, in such sense as the holy church understands the same. I believe there are seven sacraments, and that they were instituted by Christ for the comfort of the church to the end of the world : and the grace and virtue derived from him, they serve to administer to bring, and as instruments to convey grace to the worthy receivers. More particularly I believe, that in baptism, there is remission both of original and all other sins, including the same. That in penance is forgiveness of all actual transgressions, by means of the priest's absolution. That in the vene-

able sacrament of the Eucharist, there is the real presence of the blessed body and blood of Jesus my Saviour, under the forms of bread and wine : life to the worthy communicant and death to those who unworthily presume to eat thereof.

I believe also, that I am bound to keep God's commandments, and the laws of nature as also the ecclesiastical laws of the church and that every one shall receive of Christ (the just judge) at the last day, according to his works, good or evil. Lastly, I believe in general whatsoever the Catholic church (*the pillar and ground of truth*, 2 Tim. iii.) teacheth and commandeth me to believe ; and I utterly disallow and disclaim what she condemns.

This is the faith which I profess, and wherein I desire to be found at the hour of my death and in the day of judgment.

M O N D A Y.

The Office of the Holy Ghost.

AT MATINS.

Verf. **T**HE grace of the Holy Ghost illuminate our senses and hearts.

Ref. Amen.

The Verse.

O LORD, open thou my lips.

R. And my mouth shall declare thy praise.

cline unto my aid, O God.
 Lord, make haste to help me.
 be to the Father, &c. *Amen. Allelu-*

The Hymn.

Holy Ghost our souls invest
 th grace that does o'er-shade the best
 in dames, when from the spheres
 el came to greet her ears :
 rd divine did flesh become,
 itful made a virgin womb.

Come O Holy Ghost, replenish the
 of the faithful, and kindle in them the
 thy love.

and forth thy spirit, and they shall be

And thou shalt renew the face of the

The Prayer.

befeech thee O Lord, that the virtue of
 hy holy Spirit may be present with us;
 may both purify our hearts, and defend
 all adversities, through our Lord Je-
 ist, thy Son, who with thee and the
 oly Ghost, liveth and reigneth, &c.

At Prime.

HE grace of, &c. *as before.*

The Verse.

ne unto my aid, O God.
 Lord, make haste to help me.
 be to the Father, &c.

The Hymn.

CHRIST, born of *Mary*, that blest m
 Was crucified, was dead, was laid
 Within a tomb, from whence he rose,
 And did his person soon disclose
 To his Disciples, in whose sight
 He soar'd above the starry height.

Ant. Come, O Holy Ghost, &c.

V. Send forth thy spirit, &c.

The Prayer.

WE beseech thee, O Lord, &c. *as before*

At Third.

V. THE grace of, &c. *as before.*

The Verse.

Incline unto my aid, O God.

R. O Lord, make haste to help me.

Glory be to the Father, &c.

The Hymn.

GOD sent from Heaven the Holy Gh
 Upon the day of Pentecost :
 He did the Apostles minds inspire,
 Inflaming them with tongues of fire ;
 He would not have them orphans left,
 When of the sight of Christ bereft.

Ant. Come, O Holy Ghost, &c.

V. Send forth thy spirit, &c.

The Prayer.

WE beseech thee, O Lord, &c. *as before*

At Sixth.

THE grace of the Holy Ghost illuminate our senses and hearts.

R. Amen.

The Verse.

cline unto my aid, O God.

R. O Lord, make haste to help me.

Glory be to the Father, &c.

The Hymn.

WITH seven-fold grace God did enrich
Th' Apostles then, by means of which
they did both speak and understand,
in language of each sundry land :
to preach Christ's faith, they then disperse
themselves throughout the universe.

Ant. Come, O Holy Ghost, &c.

Send forth thy spirit, &c.

The Prayer.

WE beseech thee, O Lord, &c. *as before.*

At Ninth

THE grace of the Holy Ghost, &c.

The Verse.

cline unto my aid, O God.

R. O Lord, make haste to help me.

Glory be to the Father, &c.

The Hymn.

THE consoling spirit, he

Entitled was true charity.

The gift of God a fire inflam'd,
 The vivifying fountain nam'd;
 A spiritual unction, seven-fold grace,
 A free gift of celestial race.

Ant. Come, O Holy Ghost, &c.

V. Send forth thy spirit, &c.

The Prayer.

WE beseech thee, O Lord, &c. *as bej*

At Even-Song.

V. **T**HE grace of the Holy Ghost il
 nate our senses and hearts.

R. Amen.

The Verse.

Incline unto my aid, O God.

R. O Lord, make haste to help me.

Glory be to the Father, &c.

The Hymn.

THE right hand finger of our Lord,

His spiritual power to us afford

A safe defence against all evil.

That harm'd we be not by the devil;

Protect us, nourish us, and bring

Us under shelter of thy wing.

Ant. Come O Holy Ghost, &c.

V. Send forth thy spirit, &c.

The Prayer.

WE beseech thee, O Lord, that the
 of thy holy Spirit may be present
 us; which may both purify our hearts
defend us from all adversities, through
Lord Jesus Christ, &c.

HOLY GHOST

At Compline.

V. **T**HE grace of the Holy Ghost, &

The Verse.

Convert us, O God, our Saviour.

R. And avert thy anger from us.

V. Incline unto my aid, O God.

R. O Lord, make haste to help me.

Glory be to the Father, &c.

The Hymn.

TOUCHSAFE, O holy Paraclete,
To pour into our souls thy light ;

id to direct us in our ways,
at when to judgment God shall raise
e sleeping world, he bids us stand
on his right and saving hand.

'nt. Come, O Holy Ghost, &c.

. Send forth thy spirit, &c.

The Prayer.

E beseech thee, O Lord, &c. as before.

The Recommendation.

SE hours canonical, to thee,
Holy Ghost, addressed be
iously devoted heart,
our souls thou may'st impart.
pirations, and that we
: in Heaven eternally. Amen.

*Prayers to beg the Grace of the Holy Ghost,
The Hymn, Veni Creator Spiritus, &c. a
Whit-Sunday: or this following:*

Veni Sancte Spiritus.

SHINE, heavenly dove, descend and dwell
Within our breasts benighted cell,
And thence the shades of sin expel.

Descend thou father of the poor,
Of gifts, thou unexhausted store!
Thy heavenly light, our hearts implore.

Thou only comfort of our breast,
The happy soul's delightful guest,
And sweet refreshment of the blest.

In thee, when tir'd we find repose:
In heat, a breeze that gently blows;
And comfort in excess of woes.

O sweetest flame, thy beams impart,
And penetrate our inmost heart,
With light and warmth in every part.

In man, without thy sover'ign light,
But dreams and fictions haunt his sight,
And naught remain but sin and night.

Wash every stain of sin away;
With grace our scorching fires allay;
And heal our mass of wounded clay.

Our stubborn hearts with mildness bend
Where love decays thy warmth extend;
And shew lost sheep their journey's end.

Make all thy seven-fold fountains flow,
On those that trust in thee below;
And in those streams thyself bestow.

Thyself the crown of all our pain,
Our happy end and everlasting gain. *Amen.*

V. Send forth thy Spirit, and they shall be
created.

R. And thou shalt renew the face of the
earth.

V. Lord hear my prayer.
And let my cry come to thee.

Let us Pray.

O GOD, who by the inspiration of the Holy
Ghost, didst instruct the hearts of the
faithful; grant us in the same spirit to discern
what is right, and enjoy his comfort for ever
through our Lord. *R. Amen.*

Another Prayer

O GOD, to whom every heart is open, and
every will doth speak, and from whom no
secret lies hid; purify by the inspiration of
the Holy Ghost, the cogitations of our hearts,
that we may deserve perfectly to love thee
and worthily to praise thee; through our
Lord Jesus Christ, &c.

A Prayer for our Friends.

O GOD, who hast poured the gifts of char-
ity, by the grace of the Holy Ghost, into
the hearts of the faithful, grant to thy
men servants and women, for whom we crave
thy clemency, health of mind and body, that
they may love thee with all their strength
and accomplish with love, those things that

are pleasing to thee, through our Lord Jesus, &c.

A Prayer for our Enemies.

O GOD, the lover and keeper of peace and charity, give unto all our enemies, peace and true charity, grant them remission of all their sins, and by thy power deliver us from their deceits, through our Lord Jesus Christ, &c.

A Prayer to repel wicked Thoughts.

O ALMIGHTY and eternal God, mercifully regard our prayers, and deliver our hearts from the temptations of evil thoughts, that we may deserve to be made a worthy habitation for the Holy Ghost; through our Lord Jesus Christ, thy Son, who with thee and the same Holy Ghost, liveth and reigneth ever one God world without end. Amen.

A Prayer for the Dead.

O GOD, the giver of pardon and the lover of human salvation, we beseech thy clemency, that through the intercession of the blessed virgin *Mary*, and all thy saints, thou would'st be pleased to grant the brethren of our congregation, kinsfolks and benefactors, who are departed out of this world, a joyful fruition of thy eternal happiness, through Christ our Lord. Amen.

MEDITATION.

Of Sin and the Effects of it.

CONSIDER how odious sin is to Almighty God, which may easily appear by the greatness of its punishment, first, in angels; secondly in our first parents, who for eating the forbidden apple, were deprived of that happy state, wherein they were created in paradise; nay, not only they, but we and all their posterity bear the burden of it, since all the miseries of this life and the next, spring from that bitter root.

2. Consider the malice of sin, which, in some sort is infinite, being against the infinite goodness of God; and therefore Christ Jesus, God and man, was only found worthy, and able to accomplish the work of our redemption; whose actions being of infinite merit, were answerable to infinite justice.

3. Consider the sad effects of it. 1. In our being deprived of God's grace. 2. In the evils which we incur; as, the wrath of God, torment of conscience, servitude of Satan, and guilt of eternal damnation. Why then should not the very name of sin be as horrible to us, as if hell itself should open to swallow us up alive?

CONSIDERATION.

Upon the sad Effects of mortal Sin.

IF by the divine permission, after the day of judgment, the tears of a damned soul for one mortal sin only, should be gathered and kept, and that unhappy soul should for every hour, night and day, let fall but one tear only, at length those tears would be equal to the ocean.

Consider then these Circumstances following.

GOOD God! what a horrible thing is mortal sin?

2. That a damned soul in hell, night and day, for so many worlds, should continually weep and lament, that at last he should fill the ocean with his tears.

3. That after he had filled it once, he then is to begin to fill it again and again.

4. And all this time to abide in the most cruel pains of hell wherewith no torments or death in this world can once be compared.

5. Where not one in Heaven or earth will be found once to bewail or comfort him.

6. Where likewise, there is not one damned soul in hell, but does continually insult over him.

7. Where not any one of the devils will remit the least jot of his rigor and cruelty towards him.

8. Where continually he shall see nothing but devils, damned souls, and torments.

9. Where for losing the opportunity of salvation, his conscience shall be perpetually vexed and tormented.

10. From whence there is no hope of escaping or end of pain.

11. And all this, for only one mortal sin, &

The Application.

WHAT then should we not do, to avoid mortal sin? and if at any time we should through frailty fall into it, presently expiate the same by true contrition and humble confession of it, with a steadfast purpose never by the grace of God to fall any more.

An Act of Hope.

I REPOSE all my trust, hope and confidence in the mercies of my God, and the merits of Jesus Christ, my Saviour, in and by whom I hope for remission of my sins past, through whose goodness I trust to avoid hereafter, all occasions of mortal sin, and to continue a faithful servant to my life's end; and at whose merciful hands, after the dissolution of this body, I hope for the salvation of my soul.

Lord, I have fixt my hopes in thee;

Then let me ne'er confounded be.

[If your time and devotion serve you, say the Litany in honor of the blessed Trinity, before in the office for Sunday.]

THE OFFICE OF THE
TUESDAY.

*The Little Office of the Name of Jesus
At Matins.*

V. **M**AY the name of our Lord be
for ever. *R.* Amen.

V. **O** LORD, open thou my lips.
R. And my mouth shall declare
praise.

V. O God, incline unto my aid.

R. O Lord, make haste to help me.

V. Glory be to the Father, &c.

R. As it was in the beginning, &c.
Iujah.

THE HYMN.

Jesu dulcis Memoria.

JESUS, the only thought of thee
Fills with delight my memory;
But when thou dost thy presence shew
Heaven seems in my breast to flow.

Ant. Our Lord Jesus hath humbled
self becoming obedient unto death, even
death of the cross; for which God hath
exalted him, and given him a name above
every name, that in the name of Jesus
knee may bow, of those that are in Heaven
upon earth and under the earth.

V. Let all the earth adore thee, O
and let it sing unto thee.

R. Let it say a psalm to thy name, O
Jesus.

The Prayer.

O GOD, who hast rendered the most glorious name of thy only begotten Son our Lord Jesus Christ, amiable to thy faithful, with a great affection of sweetness, and dreadful and terrible to malignant spirits grant favourably, that all, who devoutly reverence this name *Jesus* upon earth, may for the present, receive the sweetness of holy consolation, and in the world to come, may obtain the joy of exultation, and never ending jubilation, through the same Lord, &c.

At Prime.

V. **MAY** the name of our Lord be blessed for ever. *R.* Amen.

V. **O** GOD, incline unto my aid.

R. O Lord, make haste to help me

V. Glory be to the Father, &c.

The Hymn

NO theme so sweet for voice can be,
Nor to the ear such harmony :
No heart can thoughts so charming frame,
As *Jesus*, his most precious name.

Ant. Our Lord Jesus hath humbled himself
&c. as before.

V. Let all the earth adore thee, O God
and let it sing unto thee.

R. Let it say a psalm unto thy name,
Lord Jesus.

The Prayer.

O GOD, who hast rendered the most glorious name, &c.

At Third.

V. **M**AY the name of our Lord be blessed for ever. *R.* Amen.

V. **O** GOD, incline unto my aid.
R. O Lord, make haste to help me

V. Glory be to the Father, &c.

R. As it was, &c. *Allelujah.*

The Hymn.

JESUS, our hope, when sins we grieve
Thy mercies all our wants relieve;
If good to those who seek thy grace,
What art thou when they see thy face?

Ant. Our Lord Jesus hath humbled himself, &c.

V. Let all the earth adore thee, O Lord,
and let it sing unto thee.

R. Let it say a psalm to thy name, O Lord Jesus.

The Prayer.

O GOD, who hast rendered the most glorious name, &c.

At Sixth.

V. **M**AY the name of our Lord be blessed for ever. *R.* Amen.

V. **O** GOD incline unto my aid.
R. O Lord make haste to help me

V. Glory be to the Father, &c.

The Hymn.

JESUS, in whom we comfort find,
 Fountain of life, light of our mind,
 Thou dost our hearts with true joy feed;
 Our utmost wish, thy gifts exceed.

Ant. Our Lord Jesus hath humbled himself, &c.

V. Let all the earth adore thee, O God,
 and let it sing unto thee.

R. Let it say a psalm to thy name, O Lord Jesus.

The Prayer.

O GOD, who hast rendered the most glorious name of thy, &c.

At Ninth

V. **M**AY the name of our Lord be blessed for ever. *R.* Amen.

V. **O** GOD, incline unto my aid.
R. O Lord make haste to help me.

V. Glory be to the Father, &c.

The Hymn.

NO eloquence of tongue can teach,
 Nor art of pen this secret reach,
 Only the experienc'd soul does prove,
 What sweet they taste, who *Jesus* love.

Ant. Our Lord Jesus hath humbled himself, &c.

V. Let all the earth adore thee, O God,
 and let it sing unto thee.

R. Let it say a psalm to thy name, O Lord Jesus.

The Prayer.

O GOD, who hast rendered the most glorious name, &c.

At Even Song.

V. **O** GOD, incline unto my aid.

R. O Lord, make haste to help me.

V. Glory be to the Father, &c. *Allelujah.*

The Hymn.

THOU, Jesus, art th'admired king,
Whose triumphs all the world does sing;
Thou heav'nly sweetness dost inspire,
Blest object of thy souls desire.

Ant. Our Lord Jesus hath humbled himself, becoming obedient unto death, even the death of the cross; for which God also hath exalted him, and given him a name above every name, that in the name of *Jesus*, every knee may bow, of those that are in Heaven, upon earth, and under the earth.

V. Let all the earth adore thee, O God, and let it sing unto thee.

R. Let it say a psalm to thy name, O Lord Jesus.

The Prayer.

O GOD, who hast rendered the most glorious name of thy only begotten Son our Lord Jesus Christ, amiable to thy faithful, with great affection of sweetness, and dreadful and terrible to malignant spirits, grant favourably, that all who devoutly reverence this name *Jesus*, upon earth, may so

the present receive the sweetness of thy holy consolation, and in the world to come, may obtain the joy of exultation, and never-ending jubilation, through the same Lord Jesus, &c.

At Compline.

V. **M**AY the name of our Lord be blessed for ever. *R.* Amen.

V. **C**ONVERT us, O Lord our Saviour. *R.* And avert thy anger from us.

V. O God, incline unto my aid.

R. O Lord make haste to help me.

V. Glory be to the Father and to the Son, &c. *Allelujah.*

The Hymn.

VOUCHSAFE to dwell with us this night,
And to direct us with thy light:
That our souls mist being over past,
The whole world may thy sweetness taste.

Ant. Our Lord Jesus hath humbled himself, &c.

V. Let all the earth adore thee, O God, and let it sing unto thee.

R. Let it say a psalm to thy name, O Lord Jesus.

The Prayer.

O GOD, who hast rendered the most glorious name, &c.

The Commendation.

TO thee, Lord Jesus Christ, I pay
These my devotions of the day;

Assist me at my death, that I
May live with thee eternally.—*Amen.*

*The Litany of our Blessed Saviour
Jesus.*

LORD have mercy on us.
Christ have mercy on us.

Lord have mercy on us.

Jesus receive our prayers.

Lord Jesus grant our petitions.

O God the Father, creator of the world,
have mercy on us.

O God the Son, redeemer of mankind,
have mercy on us.

O God the Holy Ghost, perfecter of the
elect, have mercy on us.

O Sacred Trinity, three persons in one
God, have mercy on us.

Jesus, Son of the living God, have mercy
on us.

Jesus, the express image of thy Father's
glory, have mercy on us.

Jesus, the bright candor of eternal light,
have mercy on us.

Jesus, the increated wisdom, by whom all
things are governed, have mercy on us.

Jesus, the eternal word, made man for our
redemption, have mercy on us.

Jesus, most blessed Son of the Virgin *Mary*,
have mercy on us.

Jesus, most powerful, have mercy on us.

Jesus, most glorious, have mercy on us.

Jesus, most humble and meek, have mercy on us.

Jesus, most patient and obedient, have mercy on us.

Jesus, most chaste and holy, have, &c.

Jesus, lover of poverty, have, &c.

Jesus, lover of peace, have, &c.

Jesus, lover of us ungrateful sinners, have &c.

Jesus, who camest down from heaven to teach us with thy own sacred mouth, the truths of salvation, have, &c.

Jesus, who conversest so long on earth, to teach us with thy own holy example, the way to Heaven, have, &c.

Jesus, who didst even the death of the cross, to take off our aversion from suffering whatever in our passage into eternal life, have &c.

Jesus, who ascendest into Heaven, to confirm our belief, and raise up our affections to the sure joys of eternity, have, &c.

Jesus, author of our faith, and finisher of our hope, have, &c.

Jesus, supreme object of our love, and overflowing satiety of all our desires, have, &c.

Jesus, God blessed for ever, have, &c.

Have mercy, O Jesus, and spare us.

Have mercy, O Jesus, and hear us.

From all evil, deliver us, O Jesus.

From all sin, deliver us, O Jesus.

From everlasting death, deliver, &c.

By the mystery of thy holy incarnation and humble nativity, deliver, &c.

By the sanctity of thy heavenly doctrine and miraculous life, deliver, &c.

By the merits of thy bitter passion, and reviving death, deliver, &c.

By the joys of thy victorious resurrection and triumphant ascension, deliver, &c.

By the glory of thy eternal kingdom, and incomprehensible majesty, deliver, &c.

We sinners beseech thee, hear us.

That it would please thee to protect and govern thy holy church, which thou hast purchased with thy precious blood, we beseech thee hear us.

That looking continually on thy admirable life, we may faithfully endeavour to follow thy steps, we beseech thee hear us.

That denying all vicious and inordinate inclination, we may live soberly, justly and honestly, we beseech thee hear us.

That through thy love, the world may be crucified to us, and we to the world, we beseech thee hear us.

That whatever we ask in thy holy name we may receive through thy infinite mercy, we beseech thee hear us.

Son of God we beseech thee hear us.

Lamb of God who takest away the sins of the world, spare us, O Jesus.

Lamb of God who takest away the sins of the world, hear us O Jesus.

Lamb of God who takest away the sins of the world, have mercy on us, O Jesus.

Lord have mercy on us.

Christ have mercy on us.

Lord have mercy on us.

Our Father, &c.

The Antiphon.

EVERY day will we repeat thy perfections, O glorious Jesus! that every day we may grow in esteem of thee. Every day will we attentively reckon over thy mercies, that every day we may still increase in thy love.

V. All that we have and are, we received from thy grace. *Allelujah.*

R. All that we desire and hope, we expect in thy glory. *Allelujah.*

V. O Lord hear our prayers.

R. And let our supplications come to thee.

The Prayer.

ALMIGHTY God and most merciful Saviour, the light of this world, and glory of the next, vouchsafe, we beseech thee to illuminate our understanding, inflame our wills, and sanctify all the faculties of our souls, that, whilst with our lips we recite *these prayers*, we may inwardly with our *hearts adore thy person*, admire thy goodness

and conform our lives to thy holy example, till at length, by frequent meditation of the bliss thou hast prepared for us hereafter, we break off our affections from all irregular adherence to this world, and place them entirely on the enjoyment of thee, who with the Father and the Holy Ghost, livest and reignest one God, world without end.—Amen.

A Prayer of St. Gregory, Pope.

O GOOD Jesus, word of the Father, splendor of the paternal glory, whom the angels desire to behold, teach me to do thy will, that being led by thy good spirit, I may arrive to that blessed city, where it is eternal day and unity of spirit; wherein is certain security and secure eternity; eternal tranquillity and quiet happiness; happy sweetness and sweet jocundity; where thou, God, with the Father and the Holy Ghost, livest and reignest world without end.—Amen.

MEDITATION.

Of the Miseries of this Life.

I. **C**ONSIDER the frailty of man's nature, subject to so many dangers, that in holy scripture 'tis compared to bubbles in the water, to flowers and grass. As for the soul, so many snares are laid by the world, the flesh and the devil, to ruin it, that St. *Anthony* seeing them in a vision, cried out, O Lord *who shall be able to avoid all these nets?*

FOR TUESDAY

2. Consider, in respect of temporal things, what a misery it is, that scarce any are contented with his own state, seem he others ever so prosperous; we begin in life to be like sick men, who tumble about in their beds, not considering the cause of their inward infirmity.

3. Consider, that since this life is certain, and so fraught with miseries, is no greater madness in the world, than to set our hearts and affections on it, with diligence to seek the things thereof, a little or not at all, to labor for those things that concern our salvation: and remember the holy scripture saith; "What doth profit a man if he should gain the whole world and lose his own soul?" Mat. xvi.

CONSIDERATION

Upon the Fear of Mortal Sin.

BLANCHE, queen of France, and married to St. Lewis the king, did continually admonish and charge him, being yet a child, most diligently to avoid all mortal sin. "If I knew," said she, "that thou wouldst ever in all thy life commit but one mortal sin, I had rather even now see thee lie dead at my feet, than live:" which godly passion of his holy mother took so deep a root in this young king and saint's heart, that he thought, he never transgressed the fa-

The Circumstances and Application as before.

An Act of Charity.

MY Lord God! the chief good of all thy creatures, and in whom alone is all excellency and absolute perfection; I love thee with all my heart, with all my soul, and with all my strength, esteeming and prizing thee and thy love above whatever is not thyself, loving what else is to be loved in and for the love I bear thee.

O most vigilant Lord and keeper of my soul! take now possession of this my heart, which was created for thee, and pierce it with a thousand wounds of pure love, that I may for ever languish in sweet sorrow for thee, on whom depends my everlasting joy and felicity.

W E D N E S D A Y.

The little Office of the Angel Guardian.

At Matins.

V. GOD hath given his Angels charge o thee, that they keep thee in all thy ways. **R.** Amen.

V. O LORD, open thou my lips. **R.** And my mouth shall declare thy praise.

V. O God, incline unto my aid.

R. O Lord make haste to help me.

V. Glory be to the Father, &c.

R. As it was, &c. Amen. Allelujah.

The Hymn.

WE sing of Angels, guardians of mankind,
Whom God, our heavenly Father has
assign'd

For our assistance, lest the mortal foe,
Our souls by crafty malice overthrow.

Ant. O holy Angels, our guardians, defend us in the combat, that we perish not in the dreadful judgment.

V. In the sight of the Angels, I will sing unto thee, O my God.

R. I will adore at thy holy Temple, and confess to thy name.

The Prayer.

O GOD, who by thy unspeakable providence, vouchsafest to send thy holy Angels for our custody, grant to thy humble suppliants both to be always defended by their protection, and to enjoy their everlasting society; through our Lord Jesus Christ thy Son, &c.

At Prime.

V. **G**OD hath given his Angels charge of thee, that they keep thee in all thy ways.

R. Amen.

V. **O** GOD, incline unto my aid.

R. O Lord, make haste to help me,

V. Glory be to the Father, &c. *Allelujah.*

The Hymn.

THE trait'rous angel seeing himself destroy'd
-Fall'n from honor which he once enjoy'd

Inflam'd with envy, strives to dispossess
Of heavenly joys, whom God did choofe to
blefs.

Ant. O holy Angels, our guardians, &c.

V. In the fight of the holy Angels, I will
sing unto thee, O my God.

R. I will adore at thy holy Temple, and
confess to thy name.

The Prayer.

O GOD who by thy unspeakable provi-
dence, &c.

At Third.

V. GOD hath given his Angels charge of
thee, that they keep thee in all thy
ways. *R.* Amen.

V. O GOD, incline unto my aid.

R. O Lord make haste to help me.

V. Glory be to the Father, &c. *Allelujah,*

The Hymn.

O YOU our watchful guardians, still attend,
And ever, from all harm, your charge
defend.

Keep both our souls and bodies from annoy,
That we your firm protection may enjoy,

Ant. O holy Angels, our guardians, &c.

V. In the sight of the holy Angels, I will
sing unto thee, O my God.

R. I will adore at thy holy Temple, and
confess to thy name.

ANGEL-GUARDIAN

The Prayer.

O GOD, who by thy unspeakable provide
vouchsafest to send thy holy Angels,

At Sixth.

V. GOD hath given his Angels charge
thee, that they keep thee in all t
ways.

R. Amen.

O GOD, incline unto my aid.

R. O Lord make haste to help me.

V. Glory be to the Father, &c.

The Hymn.

O CHRIST, the glory of the angelic choir,
Who hast redeemed us from eternal fire,
Forgive our debt of sin, and grant that we
partakers of the joys of Heaven may be.

Ant. O holy Angels, our guardians, &c.

V. In the sight of the Angels, I will sing
to thee, O my God.

R. I will adore at thy holy Temple, and
fess to thy name.

The Prayer.

GOD, who by thy unspeakable provi-
dence, vouchsafest, &c.

At Ninth.

OD hath given his Angels charge of
thee, that they keep thee in all thy

R. Amen.

OD, incline unto my aid.

O Lord, make haste to help me.

Glory be to the Father, &c. Allelujah.

The Hymn.

LET *Michael*, God's messenger of peace,
From Heaven descend, and here on earth
increase

Our sweet tranquillity, and hence expel
All sad contention, to the lowest hell.

Ant. O holy Angels, our guardians, &c.

V. In the sight of the Angels I will sing
unto thee, O my God.

R. I will adore at thy holy Temple, and
confess to thy name.

The Prayer.

O GOD, who by thy unspeakable provi-
dence, vouchsafest, &c.

At Even Song.

GOD hath given his Angels charge of thee
that they keep thee in all thy ways.

R. Amen.

V. **O** GOD, incline unto my aid.

R. O Lord make haste to help me.

V. Glory be to the Father, &c.

The Hymn.

LET the Angel *Gabriel*, our strength, de-
scend,

And us from inveterate foes defend;

Visit those temples, where we sing

The heavenly praise of our triumphant king.

Ant. O holy Angels, our guardians, de-
fend us in the combat, that we perish not in
the dreadful judgment.

V. In the sight of the Angels, I will finish unto thee, O my God.

R. I will adore at thy holy Temple, and confess to thy name.

The Prayer.

O GOD, who by thy unspeakable providence, vouchsafest to send thy holy Angel for our custody, grant to thy humble supplicants both to be always defended by their protection, and to enjoy their everlasting society; through our Lord Jesus Christ, thy Son &c. Amen.

At Compline.

V. **G**OD hath given his Angels charge of thee, that they keep thee in all thy ways. *R.* Amen.

V. **C**ONVERT us, O Lord our Saviour. *R.* And avert thy anger from us.

V. O God, incline unto my aid.

R. O Lord, make haste to help me.

Glory be to the Father, &c. *Allelujah.*

The Hymn.

LET *Raphael* descend from above,
That great Physician of our souls, remove
Our hearts disease, that him we all may know
The guider of our actions here below.

Ant. O holy Angels, our guardians, &c.

V. In the sight of the Angels, I will finish unto thee, O my God.

R. I will adore at thy holy Temple, and confess to thy name.

The Prayer.

O GOD, who by thy unspeakable providence, &c.

The Commendation.

THREE hours, and that which hovers o'er
my end,
Into thy hands and mercy, Lord, I commend;
'Take both to thy account, that I and mine,
In that same hour and now, may all be thine.
Amen.

The Litany of the Saints and Angels.

LORD have mercy on us.
Christ have mercy on us.

Lord have mercy on us.

O God the Father, Creator of the World,
have mercy on us.

O God the Son, Redeemer of Mankind,
have mercy on us.

O God the Holy Ghost, perfecter of the
elect, have mercy on us.

O Sacred Trinity, three persons in one
God, have mercy on us.

O blessed Virgin, mother of our Lord Je-
sus Christ, pray for us.

That we may religiously adore the mystery
of our Saviour's incarnation, and freely offer
ourselves to him, who freely gave himself for
us.

*O blessed Virgin, most glorious Queen of
Saints and Angels, pray for us.*

That we may praise the bounty of our Lord who has so highly exalted the humanity of his handmaid, raising thy immaculate body from the grave, to crown thee in heaven with glory and honor.

O blessed Virgin, most gracious protectress of the servants of thy Son, pray, &c.

That for the merits of his passion, we may be pardoned our sins, and by his acceptance of thy intercession, be delivered from all dangers.

Blessed Angels who in those heavenly quires above, perpetually sing praises to God, pray, &c.

That the great and holy name of our creator be sanctified by us on earth, as it is by you in Heaven.

Blessed Angels, whose charity solicits the proficiency of the just, and rejoices at the conversion of a sinner, pray, &c.

That we may diligently improve whatever good you see in us, and sincerely repent those great evils which we know in ourselves.

Blessed Angels, who continually behold the face of God, and readily dispense his benefits to us, pray, &c.

That living in the Fear of God, we may enjoy your patronage, and dying in his favor, be conducted by you into Paradise.

Blessed Patriarchs, who in those scarcer times of grace and with less light of divine *revelation*, safely arrived to the state of glory pray, &c.

That we may faithfully observe the law of God, written in our hearts, and not presume to abuse the abundant grace of the Gospel by neglect of good works.

Blessed Prophets, who by divine inspiration foretold the coming of the Messiah, and after a patient expectance of delivery, were led by him with triumph into Heaven, pray, &c.

That we may admire the goodness of our Saviour in his humble coming to redeem us, and exactly prepare the accounts of our lives, against his glorious appearing to judge us.

Blessed Apostles, who in this barren earth, first planted the christian faith, and after watered it with your blood, pray, &c.

That we may constantly profess the ancient faith of the Catholic Church, and unfeignedly practice the perfect charity of the primitive Christians.

Blessed Disciples of our Lord, who had the privilege to converse familiarly with his sacred person, hearing from himself his heavenly doctrine, and seeing before your eyes his glorious miracles, pray, &c.

That we may always behave ourselves as in the presence of our Redeemer, carefully endeavoring to fulfil his holy laws, and thankfully acknowledging the wonders of his infinite power.

Blessed Martyrs, who laying down a sho

frail life, have purchased to yourselves a secure eternity, pray, &c.

That we may never offend God, for fear of man, nor loose our own souls to gain the whole world.

Blessed Confessors, who by the improvement of the talent trusted to you, are entered now into your Master's joy, pray, &c.

That we may profitably employ the gifts of grace and nature which God has bestowed upon us, to the advancement of his glory, and procurement of our own eternal felicity.

Blessed Virgins, who imitating here the purity of Angels, are for ever espoused to the heavenly Bridegroom, pray, &c.

That mortifying all sensual and inordinate desires, we may raise our affections to the glorious life of Heaven, and there eternally settle our hearts on the chaste love of our Saviour.

O all ye holy Saints of Heaven, who by the blissful vision of God, are secure of your own happiness; and by your perfect charity, solicitous of ours, pray, &c.

That the honor given to your memories, may affect our minds with a devotion to your virtues; and the imitation of your holy lives bring us to the fellowship of your everlasting glory, through Christ our Lord, Amen.

AND now, O sovereign Lord and merciful Redeemer, having implored the interces-

sion of the blessed Virgin-Mother, and of all the holy Angels and glorious Saints, we presume under the favor of their assistance, to appear before the throne of thy Majesty ; and relying on thy own infinite goodness, humbly address our prayers to thee.

Jesus, eternal Son of the living God, have mercy on us.

Jesus, most blessed Son of the Virgin *Mary* have mercy on us.

Jesus, God and Man, in two natures, one divine Person, have mercy on us.

Jesus, the glory of Heaven, and joy of Angels, have, &c.

Jesus, King of the Patriarchs, and light of the Prophets, have, &c.

Jesus, master of the Apostles, and fortitude of Martyrs, have, &c.

Jesus, the sanctity of Confessors, and purity of Virgins, have, &c.

Jesus, the crown of all Saints in Heaven, and only hope of thy servants on earth, have, &c.

O Lamb of God, who takest away the sins of the world, spare us, O Jesus.

O Lamb of God, who takest away the sins of the world, hear us, O Jesus.

O Lamb of God, who takest away the sins of the world, have mercy on us, Jesus.

Ant. The glorious Virgin-Mother, with all the holy Angels and blessed Saints, fall down

n their faces and adore Him that liveth for ever; singing perpetually, glory and honor and wisdom and power, be to him that sits on the Throne, and to the Lamb for all eternity. *Alleluia.*

The Prayer.

ALmighty God, and most merciful Father, who gavest thy only begotten Son to be born of an humble virgin, that we might be advanced to the adoption of thy children, favorably regard the imperfect prayers of thy servants, which we here present thee under the efficacious intercession of the blessed virgin *Mary*, and grant that, as her purity is exalted by thee to the highest degree of glory, her charity may obtain for us the special assistance of thy grace, through Jesus Christ, our Lord, Amen.

O ETERNAL God, who in thy wonderful providence hast made the angels ministering spirits, and sendest them in mission for the good of thy elect, behold with pity the temptations and dangers to which the frailty of our nature is perpetually exposed, and give thy holy angels charge of us in all our ways, and cover us under the shadow of their wings; that being guided through the desert of this life by their safe conduct, we may enter at last into the land of promise, and rejoice for ever in their blessed society, through Jesus Christ our Lord, Amen.

MOST gracious God, the author of sanctity and lover of unity, wisdom has established an admirable communion between thy church triumphant in heaven and militant on earth, as members of the same mystical body, whereof thy Son Jesus is the head; mercifully grant us, we may continually praise thee and in correspondence to their perfection, with pious observance celebrate thy memories, till we all meet before thy throne, and with one heart adore thee, O God of us all; who with thee and the Holy Spirit liveth and reigneth ever one God, without end, Amen.

A Prayer to our Angel-Guardian

I BESEECH thee, O most angelic spirit, to whom I, a most unworthy sinner, am committed for safety and preservation; thou would'st continually protect me from all incursions of the Devil, whether I sleep or wake, or whatsoever I shall do. Drive from me, O blessed guardian, the power of the evil one, by the virtue of the holy Cross, all the power of the enemy; and because my deserts do not merit the same, obtain by thy prayers, O most high judge my Lord and Saviour, that the wicked spirit may have no place in me. And when at any time thou shalt perceive me to be in danger, through frailty or otherwise to de-

way of virtue to vice, endeavor to bring back by the path of justice to my Saviour ! in what tribulation soever thou shalt find , let me presently feel the help and comfort Almighty God, by thy pious intercession. Moreover, I most humbly beseech thee, most lant keeper, to protect and defend me in dreadful moment of my departure ; and nit me not to be surpris'd by sudden and orseen death.

And when my soul shall be separated from body, suffer it not to be terrified by malignant spirits, or the powers of darkness. fake it not, O angelical guardian, until u bringest it to the vision of my blessed ker ; where we both, with the glorious gin *Mary*, and all the saints, may rejoice ever, Amen.

Vers. Thou hast, O Angel, appeared glorious in the sight of our Lord.

Resp. Therefore God hath adorned thee with beauty.

MEDITATION.

On the Hour of Death.

IMAGINE thyself lying on thy death-bed, with a hallowed candle in thy hand, a crucifix on thy breast, and thy ghostly father standing on thee, that if thou canst not speak, at least, *hold up thy hand* in token of thy *reliance and assistance in the mercies of Christ.*

Thus then disposed, proceed to the four points of meditation.

1. Of the certainty of death, according to that of the Apostle. "It is appointed: once to die." But as for the hour and place where, or the manner how, these others are the most uncertain, since death commonly comes when it is least expected.

2. Consider what a trouble it will be time, not only to look back at the things of the world, which in a moment thou mayest lose, but especially when thou shalt look forward to thee, what is to come; finding thyself very uncertain of thy salvation, both by reason of the multitude of thy sins, many of which being utterly forgotten, shall then come into thy mind, and such as before were small, shall then be thought great; as also by regard of the suddenness and strictness on account, the severity of the Judge the Lord of Hell, &c.

3. Beg at God's hands, that these things may be so imprinted in thy mind, that thou mayest always have a care to live, and that thou wouldst be found at the hour of thy death.

CONSIDERATION

Of the horror of Mortal Sin.

SAINTE Anselm, bishop of Canterbury often wont to say: If on the one

ld see hell and all its torments, and on
 other a mortal sin, and must needs chuse
 of them; I had rather (said he) go into
 a thousand times, than commit even one
 ill sin. So great care had the saints and
 true christians, not to offend the divine
 will of almighty God, and most worthy
 their example of our imitation.

Circumstances and Application as before.

An act of Resignation.

GRACIOUS Jesus! thy divine will be
 now and ever fulfilled, because whate-
 ever proceeds from it cannot but be good,
 never at any time it may seem otherwise
 than good and blood. Wherefore I, denying
 my own understanding, sense, will, appetite
 and desires; yea, disclaiming all interest and
 property in myself, commend into thy graci-
 ous hands my soul and body, with all the
 powers of nature and grace, which thou of thy
 goodness hast bestowed on me; being resolv-
 ed forth not to seek my own consolati-
 on or my own ease, credit or convenience;
 instead thereof, to endeavor that in me
 thy will alone may be fulfilled; desiring, and
 trusting in all sincere and unfeigned affec-
 tion that it may even go with me in all things,
 as thou, my Lord and Saviour, hast
 pleased. Therefore whether it be thy plea-

sure send me sickness or health, poverty or wealth, honour or contempt, prosperity or adversity, liberty or imprisonment, life or death; welcome be it for thy name's sake, and for that thou hast so ordained; only grant that I may be partaker of thy grace, and continue thy servant for ever.

But since the Holy Ghost hath pronounced, that the heart of a man is deceitful above all things, and therefore hast reserved the search thereof to thyself; if then, in any private corner of my breast, there remain any self-will, self-liking, or secret reservation, contrary to this my absolute and express act of resignation, let it be thy merciful work so to root it out, that I may truly, and in thy own sacred words, say, as thou my Lord and Saviour did'st unto thy Father in the garden the night before thy passion: Not as I will, but as thou wilt: Not my will but thine be done.

Grant, sweet Jesus, even for thy passion sake, and the honour of thy five wounds, that I may perform what by thy grace, I thus have resolved, humbly, faithfully, constantly, and far more perfectly than I have purposed the same;

Live, Jesus; live, and let it be
My Life to die for love of thee.

THURSDAY.

Little Office of the Blessed Sacrament.

AT MATINS.

[AN hath eaten the bread of angels ;
and the table of our Lord is prepar-
him. R. Amen.

LORD, open thou my lips.

R. And my mouth shall declare thy

O God, incline unto my aid.

O Lord, make haste to help me.

Glory be to the Father, and to the Son,
the Holy Ghost, &c.

The Hymn.

Pange Lingua.

G, O my tongue, devoutly sing,

the glorious body's mystery ;

of that precious blood the king

of nations poured forth, to free

the world from a disastrous doom :

the sweet fruit of noblest womb !

Alas ! O how sweet, O Lord, is thy spirit,

that thou mightest shew thy sweetness

to thy children, by most sweet bread sent

from Heaven fillest the hungry with good

food, sending the rich away empty.

Thou hast given us, O Lord, bread from

Heaven. *Alleluiah.*

R. Replenished with all sweetness a
light. *Allelujah.*

The Prayer.

O GOD, who in this wonderful sac-
rament has left us a perpetual memory of
thy passion; grant us, we beseech thee, for
thy reverence the sacred mysteries of thy body
and blood, that we may continually perceive
in them the fruit of thy redemption; who
with the Father and the Holy Ghost livest and
reignest, ever one God, world without end. *Amen.*

At Prime.

V. **M**AN hath eaten the bread of A-
ngels and the table of our Lord is pre-
pared for him. R. Amen.

V. **O** GOD, incline unto my aid.

R. O Lord make haste to help me.

V. Glory be to the Father, &c. *Allelujah.*

The Hymn.

ON us bestow'd, for us, by birth,
He from a virgin did proceed,
And being conversant here on earth
Till he had sown the gospel's seed,
The time of his prolonged stay,
He closed in an admired way.

Ant. O how sweet O Lord is thy spirit

V. Thou hast given us O Lord, bread
Heaven.

R. Replenished with all sweetness a-
light.

The Prayer.

) GOD, who in this wonderful sacrament,
&c.

At Third.

MAN hath eaten the bread of angels;
and the table of our Lord is prepar-
ed for him. R. Amen.

O GOD, incline unto my aid.
R. O Lord, make haste to help me.
V. Glory be to the Father, &c.

The Hymn

IE on the final supper night,
Among his brethren taking seat,
and well observing th'ancient rite,
touching the laws prescribed meat.
Ave to the twelve (his chosen band)
himself for food, with his own hand.

Ant. O how sweet, O Lord, &c.

V. Thou hast given us, O Lord, bread
from Heaven.

R. Replenished with all sweetness and de-
light.

The Prayer.

) GOD, who in this wonderful sacrament,
&c.

At Sixth.

MAN hath eaten the bread of Angels;
and the table of our Lord is prepar-
ed for him. R. Amen.

V. O GOD, incline unto my aid.

R. O Lord, make haste to he

V. Glory be to the Father, &c. *Al*

The Hymn.

TH'incarnate Word, by words he f
Turn'd into flesh substantial bread
And wine the blood of Christ was ma
Though sense found nothing altered;
This to confirm in hearts sincere,
There needs no more if faith be there

Ant. O how sweet, O Lord, is thy spi

V. Thou hast given us, O Lord, bre
Heaven.

R. Replenished with all sweetness
light.

The Prayer.

O GOD, who in this wonderful fac
&c.

At Ninth

V. **M**AN hath eaten the bread of
and the table of our Lord is
ed for him. *R.* Amen.

V. O GOD, incline unto my aid.

R. O Lord make haste to hel

V. Glory be to the Father, &c.

The Hymn.

TH' angelic bread may now be stil'd
The bread of man; a heavenly b
Which types and figures hath exil'd,
And us with wonder hath extasied,

he poor humble servant shou'd
 ve his master for his food.

. O how sweet, O Lord, is thy spirit,
 that, &c.

Thou hast given us, O Lord, bread from
 n.

Replenished with all sweetness and de-

The Prayer.

OD, who in this wonderful sacrament,
 :c.

At Even Song.

AN hath eaten the bread of angels ;
 - and the table of our Lord is prepared
 n. R. Amen.

OD, incline unto my aid.

. O Lord make haste to help me.

Glory be to the Father, &c. *Allelujah.*

The Hymn.

this great sacrament therefore,
 et's give the prostrate worship due.

may the ancient rites no more
 place, but yield it to the new ;

ith in Jesus Christ supply
 enses' insufficiency.

. O holy banquet, in which Christ is
 ed, the memory of his passion renewed,
 ul is filled with grace, and a pledge of
 glory is given us.

Thou hast given us, O Lord, bread
 eaven.

R. Replenished with all sweetness and delight.

The Prayer.

O GOD, who in this wonderful sacrament, hast left us a perpetual memorial of thy passion: grant us, we beseech thee, so to reverence the sacred mysteries of thy body and blood, that we may continually perceive in our souls the fruit of thy redemption; who with the Father and the Holy Ghost, liveth and reigneth ever one God, world without end.—Amen.

At Compline.

V. MAN hath eaten the bread of Angels; and the table of our Lord is prepared for him. R. Amen.

V. CONVERT us, O Lord our Saviour. R. And avert thy anger from us.

V. O God, incline unto my aid.

R. O Lord, make haste to help me.

V. Glory be to the Father, &c.

The Hymn.

TO Father and the Son let's bring
Triumphant praises; let's aspire
Their honour, power and bliss to sing,
While benedictions fill the choir.

To him that is from both deriv'd,
Let equal glory be ascribed.

Ant. O how sweet, O Lord, &c.

V. Thou hast given us, O Lord, bread from Heaven.

THE LITANY OF THE, &c.

R. Replenished with all sweetness and
light.

The Prayer.

) GOD, who in this wonderful sacrament
&c.

The Commendation.

ESUS, redeemer of us all,
To thee devoutly I present,
these pious hours canonical,
in honor of the sacrament
of thy blest body; grant that I
may live in heaven eternally.—Amen.



The Litany of the Blessed Sacrament.

ORD have mercy on us.

Christ have mercy on us.

ord have mercy on us.

God the Father, creator of the world,
have mercy on us.

God the Son, redeemer of mankind,
have mercy on us.

God the Holy Ghost, have mercy on us.

Holy Trinity, three persons in one God,
have mercy on us.

God and man, in two natures one
person, have mercy on us.

our wonderful God, who for us
wrest to subjeet thy almighty self to the
flesh of man, and immediately descend up-

on our altars, when the priest pronounces the words of consecration, have, &c.

Jesus, our incomprehensible God, whose immensity the Heaven of Heavens cannot contain, and yet vouchsafest personally to reside in our churches, and dwell among us in a little tabernacle, have, &c.

Jesus, our sovereign king, on whose throne above, all the glorified spirits continually wait and yet vouchsafest here, in our most solemn processions, to be accompanied by such mean attendants as we, have, &c.

Jesus, our heavenly physician, who dwellest in the place of immortal bliss and yet disdainest not to come in person to our houses of clay, visiting us on our beds of sickness, and giving us thyself to comfort our sorrows have, &c.

Jesus, our glorious God, who sittest at the right hand of the eternal Father, adored by innumerable angels, and encompassed with the splendors of inaccessible light, have, &c.

Jesus, our glorious God, who, condescending to the weakness of our nature, coverest all thy glories under the familiar forms of bread and wine, and permittest thyself to be seen, touched and tasted by such inconsiderable wretches as we, have, &c.

Jesus, our gracious God, who concealing *the awful* brightness of thy majesty under *those low and humble* veils, sweetly invit

us to approach thy person, and open our miseries before thy eyes, and deliver petitions into thy hands, have, &c.

Jesus, our gracious God, who to communicate thy divine nature to us miserable sinners, humblest thyself to enter into our mouths, and descend into our breast, and by an inconceivable union, become one with us, have, &c.

Jesus, the bread of life, that came down from Heaven, of which, whosoever eats, shall live eternally, have, &c.

Jesus, the Heavenly manna, whose sweetness nourishes thy elect in the desert of this world, have, &c.

Jesus, the food of angels, whose deliciousness replenishes our hearts with celestial joys, have, &c.

Jesus, the Lamb without spot, who every day art sacrificed, yet remainest alive, every day eaten, yet still continuest entire, have, &c.

Jesus, the good shepherd, who fearest not to lay down thy life for thy sheep, nor sparest to feed them with thy own body, have, &c.

Jesus, who in this high and venerable mystery, art thyself both priest and sacrifice, have, &c.

Jesus, who in this sacred memorial of thy death, hast abridged all thy wonders into an accumulative miracle, have, &c.

Jesus, who in this admirable sacrament hast contracted all thy blessings into one stupendous bounty, have, &c.

Jesus, who by this blessed fruit of the tree of life, restored us again to immortality, have, &c.

Jesus, who by sanctifying the most familiar and necessary of thy creatures, to build us up into a pure desire of thee, teachest us the only right use of all the rest, have, &c.

Jesus, who by becoming thyself the daily food of our souls in this life, preparest us to live on thee eternally in the next, have, &c.

Jesus, who in this divine banquet of charity, givest us possession of thy grace here, and a secure pledge of thy glory hereafter, have &c.

Have mercy O Lord, and pardon our sins.

Have mercy O Lord and hear our prayers.

From presuming to fathom the omnipotence of God, by any discussion of human understanding, deliver us, O Lord.

From presuming to interpret the great secrets of thy will, by the uncertain rules of our private opinions, deliver us O Lord.

From all distraction and irreverence in assisting at this awful sacrifice, deliver, &c.

For neglecting to come to this holy table, and from coming negligently, deliver, &c.

From unworthy and unfruitful receiving this adorable sacrament, deliver, &c.

From hardness of heart, and ingratitude for so unspeakable a blessing, deliver, &c.

By thy irresistible power which changes the course of nature as thou pleasest, deliver, &c.

By thy unsearchable wisdom, which disposes all things in perfect order, deliver, &c.

By thy infinite goodness, which freely bestows on us thyself in this incomprehensible mystery, deliver, &c.

By thy blessed body broken for us on the cross, and really given us in the holy communion, deliver, &c.

By thy precious blood shed for us on the cross, and substantially present in the chalice of benediction, deliver us, O Lord. We sinners, beseech thee hear us.

That we may always believe thy sacred word, and submit our reason to the decision of thy church, we beseech thee hear us.

That by this sacred oblation we may solemnly declare thy infinite perfections in thyself, and supreme dominion over all things, we beseech, &c.

That by this sacred oblation, we may humbly acknowledge our perpetual dependence on thee, and absolute subjection to the disposal of thy will, we beseech, &c.

That we may eternally adore thy goodness, who *having no need of us, hast contrived such wonderful endearing motives to make us love thee and be happy*, we beseech, &c.

5 THE LITANY OF THE, &c.

That we may thankfully comply with thy gracious condescendance to be united to us, by fervent desire of becoming one with thee, we beseech, &c.

That still before we approach this royal banquet, we sincerely procure our reconciliation to thee, and be perfectly in charity with all the world, we beseech, &c.

That in the instant of receiving thy sacred body, our souls may fill with reverence and love, to attend and entertain so glorious a guest, we beseech, &c.

That returning from this great and holy eucharist, we may recollect all our thoughts to praise and bless thee, and immediately apply our utmost endeavors to the real amendment of our lives, we beseech, &c.

That, by this heavenly preservative, our hearts may be healed of all their infirmities and strengthened against all relapses, we beseech, &c.

That as by faith we adore thee here within these sacred veils, we may hereafter see face to face, and in that blissful vision eternally rejoice, we beseech thee hear us.

O Lamb of God, who takest away the sin of the world, spare us, O Lord.

O Lamb of God, who takest away the sin of the world, hear us, O Lord.

O Lamb of God, who takest away the sin of the world, have mercy on us.

The Antiphon.

THE glorious king of heaven and earth, to shew the riches of his bounty, has prepared a solemn and splendid feast, and by this gracious invitation, calls even the meanest of his subjects to sit down at his table: "Come to me all you that labor and are oppressed, and I will refresh you; for my flesh is meat indeed, and my blood is drink indeed,"

V. Thou hast given us, O Lord, bread from heaven. *Allelujah.*

R. Replenished with all sweetness and delight. *Allelujah.*

V. O Lord, hear our prayer.

R. And let our supplications come unto thee.

The Prayer.

O GOD, who in this wonderful sacrament hast left us a perpetual memorial of thy passion; grant us, we beseech thee, so to reverence the sacred mysteries of thy body and blood, that we may continually perceive in our souls, the fruit of thy redemption; who with the Father and the Holy Ghost, livest and reignest ever one God, world without end. Amen.

MEDITATION.

Of Judgment.

CONSIDER, that instantly after death, thy soul is to be presented before the bar of God's judgment, according to that of the apostle; "after death comes judgment." And

again, “all of us must appear before the tribunal of Christ, that every one may give an account of his deeds, good or evil.” Which particular judgment is no less to be feared, than the general doom at the end of the world; because, as St. *Augustin* saith, “Such as God finds man in his last day, such doth he judge him in the world’s last day.”

2. Consider the person of the judge, even Christ both judge and witness, who knows all your crimes: and therefore will award a most just and irrevocable sentence in thy cause; to wit, either “come you blessed,” or “go you cursed.”

3. Consider the strictness of the account, that then is to be required at thy hands; to wit, not only of thy deeds, but of every idle word, and most secret thought of thy heart; and how the devils will be ready at hand, together with thy own conscience, not only to accuse thee, but to amplify and increase thy offences, and to extenuate thy good deeds.

4. Pray to God, that this judgment may be always before thy eyes, to the end thou mayest the more dread sin.

Of the Blessed Sacrament.

CONSIDER that so often as thou dost communicate, thou art made the tabernacle of the blessed Trinity, surrounded with millions of angels, continually singing, holy, holy, holy. Think then with what angelical

urity thy soul ought to be prepared, fit for the entertainment of him, who hath said, "He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him." And on the contrary, "He that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the body of the Lord."

CONSIDERATION.

Of the deformity of Mortal Sin.

THE soul of a man, that is in the state of grace; is the temple of the Holy Ghost, gloriously beset with many lights, wherein the Holy Ghost himself dwelleth. If he commit but one mortal sin, presently as with a whirlwind, those heavenly lights are put out; and the room is filled with intolerable stench, darkness and smoke: the Holy Ghost with all his blessed spirits departing thence, and the devils presently flocking thither in troops, disturb and defile the same with all manner of uncleanness.

The Circumstances and Application as before.

An act of Humility.

I CONFESS myself to be a most grievous sinner; yea, the very sink of iniquity, who (by reason of my manifold transgressions, wherewith I have, and daily do offend my glorious Creator) am no other than a loath-

some carcase to be thrown out from the and society of men. Notwithstanding is the patience and longanimity of my God, as contrary to my demerits, I a suffered to breathe, and vouchsafed to (though unworthy the meanest) among other creatures, being in comparison e the very worst, but a stain and corrup yea, a very counterfeit among the pearls.

That my brethren, and others, with I live and converse, do better think of by reason of their virtue, and my deep crisy ; their charity in judging the best and my dissimulation, who endeavour t ceal that from the eyes of men, wh known to my own conscience, and, ala manifest in the sight of God ; yea, such corruption of my heart, and so far I an answering to the good motions of God spirit, and from a due co-operation w heavenly grace, as even my best action those wherein I most labour to approv self to him, I fear, taste too strongly of self-love and hypocrisy ; of which w once, by God's mercy, thoroughly pu then perhaps might I, even from my desire (as I deserve) be condemned of a be accounted not humble, but (as I *truth*) most vile and contemptible.

FRIDAY.

*The Office of the Holy Cross.**At Matins.*

V. BY the sign + of the cross from our enemies,

R. O Lord, deliver us.

The Verse.

V. O LORD, open thou my lips.

R. And my mouth shall declare thy praise.

V. O God, incline unto my aid.

R. O Lord make haste to help me.

V. Glory be to the Father, &c.

The Hymn.

THE Father's wisdom, truth divine,
 God-man, at the hour term'd matutine,
 Was seized upon and captive led;
 Then straight his known disciples fled;
 By Jews he was betrayed and sold
 To his persecutors manifold.

The Antiphon.

O VENERABLE cross, which hast brought
 salvation to wretches; by what praise
 shall I extol thee, for that thou hast prepared
 for us the heavenly life?

V. We adore thee, O Christ, and we bless thee.

R. Because by thy holy Cross thou hast redeemed the world.

The Prayer.

O MY Lord Jesus Christ, Son of the living God, interpose thy passion, cross and death between thy judgment and my : now and in the hour of my death ; and vouchsafe to grant me grace and mercy ; to living pardon, and to the dead rest, and thy church peace and concord ; and to all men, life and glory everlasting ; who art and reignest God, with God the Father and the Holy Ghost, world without end.
R. Amen.

At Prime.

V. **B**Y the sign + of the cross, &c.

The Verse.

V. **O** GOD, incline unto my aid.
R. O Lord, make haste to help me.
V. Glory be to the Father, &c.

The Hymn.

OUR Lord to *Pilate's* led at prime,
Where being deeply charg'd of crime
By false accusers ; impious hands
Strike him, while he is fast in bands :
They do bespit, in vile despite,
The face of God, Heaven's gracious light
Ant. O victory of the cross, and admirable sign, cause us to hold our triumph in heavenly court.

V. We adore thee, O Christ, &c.

The Prayer.

O MY Lord Jesus Christ, &c. *as before.*

At Third.

V. **B**Y the sign + of the cross, &c.

V. **O** GOD incline unto my aid.

R. O Lord make haste to help me.

V. Glory be to the Father, &c.

The Hymn.

AT third, they *Crucify him*, cry,
And like a king, in mockery,
They purple robe him, while in scorn,
They crown his head with piercing thorn.
Then to the place of fatal pain,
His shoulders do the cross sustain.

Ant. The punishment of cruel death is condemned, whilst Christ upon the cross hath destroyed the bonds of our offences.

V. We adore thee, O Christ, &c.

The Prayer.

O MY Lord Jesus Christ, &c. *as before.*

At Sixth.

V. **B**Y the sign + of the cross, &c.

V. **O** GOD, incline unto my aid.

R. O Lord make haste to help me.

V. Glory be to the Father, &c.

The Hymn.

AT sixth they nailed to the cross
Christ Jesus who reputed was
thief, like those he hung withal ;

His pain-bred thirst they quench w
 Thus shamefully derided they,
 The Lamb that takes our sins away.

Ant. By a tree we were made b
 and by the holy cross we are set
 fruit of the tree seduced us, the Sc
 redeemed us.

V. We adore thee, O Christ, &
The Prayer.

O MY Lord Jesus Christ, &c.

At Ninth.

V. BY the sign + of the cross, &

The Verse.

O GOD, incline unto my aid.

R. O Lord, make haste to hel

V. Glory be to the Father, &c.

The Hymn.

AT ninth, our Saviour took his c
 And did to his Father recomn
 His spirit; while he *Eloi*, cried,
 With spear a soldier pierced his side
 An earthquake then the land endur
 A strange eclipse the sun obscured.

Ant. O great work of piety, d
 died, when life was dead upon the

V. We adore thee, O Christ, &

The Prayer.

O MY Lord Jesus Christ, &c. c

HOLY CROSS

At Even Song.

V. **B**Y the sign + of the cross, &c.

The Verse.

V. **O** God, incline unto my aid.

R. O Lord make haste to help me.

V. Glory be to the Father, &c.

The Hymn.

DOWN from the cross at Ev'n-song hour
He taken was, his strength and pow'r
Lay hidden in his soul divine,
Such death sustain'd life's medicine :
Alas! the crown of glory then
Lay under foot, the scorn of men.

Ant. O blessed cross, which alone was
worthy to bear the value of the world ; sweet
wood, sweet nails bearing sweet weights ;
hou only exceedest in height all the wood of
edar, upon which the salvation of the world
d hang ; on which Christ did triumph, and
ith overcame death for ever.

V. We adore, O Christ, &c.

The Prayer.

MY Lord Jesus Christ, Son of the liv-
ing God, interpose thy passion, cross and
between thy judgement and my soul,
and in the hour of my death ; and
safe to grant me grace and mercy ; to
ving pardon, and to the dead rest, and
church, peace and concord ; and to all
life and everlasting glory ; who livest

166 THE OFFICE OF THE, &c.
and reignest God, with God the Father
the unity of the Holy Ghost, world wi
end. R. Amen.

At Compline.

V. **B**Y the sign + of the cross, &c.

The Verse.

V. **C**ONVERT us, O God our Saviour
R. And avert thy anger from us
V. Incline unto my aid, O God.
R. O Lord, make haste to help me.
Glory be to the Father, &c.

The Hymn.

AT Compline hour, into the tomb,
Was laid the hope of life to come,
Christ's noble corpse, enbalm'd was it,
And truths foretold in holy writ,
Accomplished were : may all mankind,
His cruel death bear still in mind.

Ant. Save us, O Saviour of the world
by thy cross and blood hast redeemed us
us, we beseech thee, our God.

V. We adore thee, O Christ, &c.

The Prayer.

O MY Lord Jesus Christ, &c. *as beseech*

The Recommendation.

THESE hours, and that which hoves
my end,
Into thy hands and mercy, Lord, I com

Take both to thy account, that I and mine,
In that hour and these, may all be thine.

Amen.

The Litany of the Passion of our Blessed Saviour.

LORD have mercy on us.

Christ have mercy on us.

Lord have mercy on us.

Jesus, receive our prayer.

Lord Jesus grant our petitions.

O God the Father, creator of the world,
have mercy on us.

O God the Son, redeemer of mankind,
have mercy on us.

O God the Holy Ghost, have mercy on us.

O Sacred Trinity, three persons in one
God, have mercy on us.

Jesus, eternal Son of the living God, have,
&c.

Jesus, most blessed Son of the Virgin *Mary*,
have, &c.

Jesus, God and man in two natures, one
divine person, have, &c.

That we may entirely submit our reason to
the obedience of faith, and so much the more
exalt the wonders of thy love, as they exceed
the capacity of all human understanding.

Jesus, the increated wisdom of thy Father,
by whom all things were made, and by the
power of whose word they are sustained, have,
&c.

That we may continually praise thy sovereign majesty, for the excellent being thou hast given us, acknowledging our dependence every moment upon thee, and adoring thy unsearchable counsels in the government of the world.

Jesus, who for us sinners descendedst from thy throne of glory, and tookest on thee the form of a servant, choosing a poor stable for the place of thy birth, have, &c.

That we may content ourselves with the lowest condition, wherein thy providence hath placed us, and uncomplainingly wait (if it be thy will) even the ordinary accommodation of this life.

Jesus, who in thy holy circumcision, receivedst that blessed name, and after wast declared for the world's Redeemer, by the tribute and adoration of kings, &c.

That at the name of *Jesus*, our knees and hearts may bow, and every tongue confess that thou, O Lord, art most high in the glory of God the Father.

Jesus, who in the tender age of a new-born child, was forced to save thy life by flying into *Egypt*, have, &c.

That we may rather forsake all worldly comforts, of friends, estate or country, than endanger the offending our Saviour, and losing our own souls.

Jesus, who becamest subject to thy parents

though they were thy creatures, and disdainest not to serve them in their humble life, have, &c.

That we may not only with due respect obey our superiors, but willingly do any serviceable office for the meanest person in the world.

Jesus, who after a long concealment of thyself, didst publish to the world thy admirable manner of life, travelling on foot, in poverty, hunger, and thirst, and begging as an alms, even a cup of cold water, have, &c.

That our private lives being hidden in thee, we may improve thy gifts without danger of vain-glory, and esteeming ourselves as pilgrims on earth, thirst earnestly after thee, the fountain of eternal life.

Jesus, who healedst every where the diseased, both in soul and body, and weariedst thyself to relieve our infirmities, passing the day in works of mercy, and watching whole nights in prayer, often retiring alone, and fasting many days together to teach us the way and practice of contemplation, have, &c.

That our public actions, being directed to the benefit of others, we may freely employ on them, what we freely receive from thee, and subduing our bodies with a just and discreet severity, render our minds more fitly disposed for prayer and meditation.

Jesus, who for our encouragement vouchsafedst to be tempted in the desert, who

having thrice subdued the enemy of mankind the victory was celebrated by the adoration of angels, have, &c.

That being strengthened by thy divine assistance, we may always overcome our temptations with joy; and when through our many corruptions, unhappily we fall into sin, thy grace may still enable us to rise again by repentance.

Jesus, whose sacred life was a continual course of suffering for us, and doing good unto us, opening by thy doctrine an easy way to Heaven, and soliciting by thy miracles our acceptance of salvation, have, &c.

That we may faithfully comply with thy gracious design of bringing us to eternal happiness, by believing firmly the truth of thy word, and following (though imperfectly) the pattern of thy life.

Jesus, who for our example didst wash thy disciples feet; and for our comfort institute that blessed mystery, which both conveys thee really to us, and offers thee truly to thy Father for us, have, &c.

That we may prepare ourselves with purest affections of love, humility and gratitude, reverently to assist at the adorable sacrifice of the altar, and thankfully receive the blessed sacrament of the body and blood of our Saviour.

Jesus, who prostrate with thy face on th

earth, prayedst thrice to thy Father for deliverance, and in the favor of thy agony sweat-edst drops of blood, until thou wert relieved by an angel, have, &c.

That by the outward gesture of our bodies, we may increase the inward devotions of our minds, and in often repeating the same prayer, still advance to new degrees of pious affections; and obtain, at last, thy gracious answer to all our necessities.

Jesus, who wast betrayed by one of thy own disciples, and forsaken by all the rest, who forbadeest the resistance of public authority, and restoredst to thy enemy, the ear he had lost in assaulting thee, have, &c.

That neither for reward or danger we withdraw our fidelity from thee, but learn by thy example, to do good for evil with cheerfulness and receive evil for good with patience.

Jesus, who for our redemption deliveredst thyself to the violence of thy enemies, freely suffering them to bind thy hands, which even for them had wrought so many miracles; and to spit on thy face, which the angels behold with joy and admiration, have, &c.

That the sins of our hands being loosed by the binding of thine; and our vain affections confounded by the insults cast upon thee, we may wholly apply our desires to contemplate in heaven the glory of thy countenance.

Jesus, who for us enduredst their malici

ous impiety, to blindfold thy eyes, and strike thee on the cheeks; to accuse thee falsely, to condemn thee unjustly; to compare *Barabas* to thee; and prefer him before thou have, &c.

That knowing no darkness can hide us from thy sight, we may demean ourselves as thou comes thy presence; and after a just and prudent defence of our innocence, quietly submit to the scandalous censures and injurious disparagement, we meet with in the world:

Jesus, who for us enduredst their barbarous insolence, to strip thee of thy cloth and mock thee with a purple vestment; wound thy head with a crown of thorns, and all thy body with cruel scourges, have, &c.

That for thy sake, we may patiently bear the divestiture of all things, and exposure to derision of all men, hoping in thy faithful promises, if we be afflicted for thee here, be glorified with thee hereafter.

Jesus, who for us enduredst their insatiable fury to load thee with a heavy cross, and affront thy thirst with vinegar and gall, blaspheme thy meekness with bitter reproaches; all which, thy incomparable patience cheerfully received, and offered to thy Father in prayer even for thy persecutors, have, &c.

That we may continually meditate the mysteries of thy passion, and deeply fix our thoughts in the wonders of thy charity

ransported with admiration of thy love to us, and enflamed with a perfect love of thee, we break forth into thy praises, and for ever establish this principle as the chief wish of our hearts, to live and die in the union of thy love.

Jesus, who having conquered the power of darkness, releasedst thy servants from their long captivity, and overcoming death, didst raise thy crucified body to a glorious life, have, &c.

That thy victory over the grave may strengthen us against the fear of death, and the infinite value of thy sufferings here redeem the many punishments due to our sins hereafter.

Jesus, who by thy triumphant ascension openedst the kingdom of heaven to all believers, and seated at the right hand of thy Father, vouchsafedst to become our eternal mediator, have, &c.

That weaning our minds from the vanities here below, we may place our affections on the joys that are above, ever adoring the majesty of thy glory, and wholly relying on the efficacy of thy merits.

Jesus, who in thy tender providence, didst send miraculously the Holy Ghost to lead thy church into all truth, and comfort thy servants in all their tribulations, have, &c.

That we neither profanely resist, nor falsely pretend *the motions* of thy blessed Spirit; but

by submission to thy church, secure our
from error, and by dependence on thee, e
blish our hope in peace.

Jesus, who at the great and general
shaltst come to judge every one according
his works, rewarding thy servants with et
nal life, and condemning sinners to everlast
death, have, &c.

That we may always be ready to give
account of our consciences, and so with
expect thy coming, hoping to possess that g
rious inheritance, which thy goodness p
pared, and sufferings purchased for the so
of thy elect.

Be merciful, O Jesus, and pardon our fi

Be merciful, O Jesus, and hear our praye

The Prayer.

O SOVEREIGN Lord and blessed Savio
of the world, who by the sole motive
thy mercy, humbledst thyself to death for
redemption, and ascendedst to thy Father,
the full accomplishment of our peace, gra
ouly apply to our souls the infinite merits
thy sacred passion, and with thy precio
blood cleanse us from all our sins, nail the
to the cross, and bury them in the grave, th
they may die in us, and we live in thee
life of grace here and be united to thee in
kingdom of glory hereafter; where with
Father and the Holy Ghost, thou livest.

reignest, ever one God, world without end.
Amen.

MEDITATION.

Of Hell.

1. **CONSIDER**, that in the midst of those infernal flames, there is no member or sense of the body, which has not its peculiar torment, according to the greatness of the sin committed.

2. The extreme and irreparable damage, in being for ever deprived of the presence of the blessed Trinity; which punishment and misery for the greatness of it, is properly termed damnation.

3. Consider, among what companions these torments shall be endured; namely, the devil and his angels, together with such damned spirits of men and women, as from the beginning of the world, through their own faults, have died in mortal sin.

4. The durableness of these punishments; which is not for a day, a month, nor a year, but for eternity. O eternity, eternity! Those whom thy consideration doth not move to forsake a wicked life, either have not faith, or by presumption abuse God's mercy.

Of Christ's Passion.

1. **CONSIDER** the great love of God the Father, in giving his only begotten Son for our redemption.

2. The exceeding charity, humanity and obedience of the Son of God in the accomplishment thereof.

3. The great and manifold afflictions of his whole life, especially in his passion, and death of the cross.

4. The end; to redeem us from hell, and make us heirs of eternal bliss.

CONSIDERATION.

The infinite Good of which Mortal Sin deprives us.

LET us consider, of what infinite good mortal sin deprives us, and it will strike into our hearts a perpetual horror to think of it.

1. It robs us of the grace of our Maker, and of his Fatherly love.

2. It deprives us of the participation of the merits of the Son of God.

3. It withdraws from us the gifts of the Holy Ghost, and his infused virtues.

4. And also of all favors and graces of the blessed virgin mother of God, and of all the saints.

5. It deprives us of the communication of all the spiritual good of the holy catholic church, and the faithful members thereof.

6. Also of the merits and fruits of our own good works.

7. Of the patronage and defence of our patrons and patronesses.

8. And lastly, of everlasting life and glory in Heaven.

The Circumstances and Application as before.

An Act of Obedience.

I WHO of myself cannot have so much as a good thought, do notwithstanding steadfastly purpose and resolve, by the special grace and assistance of God's holy spirit, to keep the laws of my God, and walk in the obedience of his commandments to my life's end ; and that not so much in hope of reward or dread of punishment, as for the love and duty which (by right of creation and redemption) I owe his divine majesty, who alone is the creator of all things.

And, since the holy church teacheth, that there is no evil so great as that of sin, nor any thing so contrary to the divine goodness ; therefore I humbly beseech him, whose servant I desire to be, rather to inflict any cross or calamity upon me ; yea, to present me with corporal death, before malice change my understanding, or that I consent to the alteration of this my purpose, which here I make to the honor of God, the comfort of my soul, and in the name of the Blessed Trinity, the Father and the Son, and the Holy Ghost. Amen.

THE OFFICE OF
SATURDAY.

*The Little Office of St. Joseph
At Matins.*

JESUS, MARIA, JOSEPH.

V. O LORD, open thou my lips.

R. And my mouth shall de
praise.

V. O God, incline unto my aid.

R. O Lord, make haste to help

V. Glory be to the Father, &c.

R. As it was in the beginning,
lujab.

The Hymn.

JOSEPH, the son of *David*, was
Father of *Jesus*, who the world
The virgin he espoused, in heart
And guardian was of both by heaven
Ant. All hail, honor of the
steward of the holy house of God,
conserved the bread of life, and the
the elect.

V. Pray for us, O holy *Joseph*.

R. That we may be made wort
promises of Christ.

The Prayer.

WE beseech thee, O Lord, tha
be assisted by the merits of
of thy most holy mother, and wh
selves we cannot obtain, may be gi
his intercession; who livest and reig
God the Father, &c.

*At Prime.**Jesus, Maria, Joseph.***O** GOD, incline unto my aid.*R.* O Lord make haste to help me.*V.* Glory be to the Father, &c. *Allelujah.**The Hymn.*

WHEN thou the Virgin didst with child
perceive,
 perplexed with thought, thou her design'st
to leave;

at in thy sleep, an Angel with his voice,
divis'd thee not to fear, but to rejoice.

Ant. All hail, honor of, &c.*V.* Pray for us, O holy *Joseph.*

R. That we may be worthy of the promi-
s of Christ.

The Prayer.

WE beseech thee O Lord, &c. *as before.*

*At Third.**Jesus, Maria, Joseph.***O** GOD, incline unto my aid.*R.* O Lord, make haste to help me.*V.* Glory be to the Father, &c. *Allelujah.**The Hymn.*

O *Bethlem*, with the pregnant Virgin he
Travell'd, to pay th'imposed subsidy;
here Christ was to be born, and in which
place,
: shortly should his infant Lord embrace.

Ant. All hail, honor of, &c.

V. Pray for us, O holy *Joseph*.

R. That we may be made worthy promises of Christ.

The Prayer.

WE beseech thee, O Lord, &c.

At Sixth.

Jesus, Maria, Joseph.

V. **O** GOD, incline unto my aid.

R. O Lord make haste to help

V. Glory be to the Father, &c. *A*

The Hymn.

WHEN cruel *Herod*, th'Innocents
By th' Angel warned, thou ca
spouse from rest,

That taking her celestial Babe she mi
With thee to *Egypt* make a speedy flig

Ant. All hail, honor of, &c.

V. Pray for us, O holy *Joseph*.

R. That we may be made worthy promises of Christ.

The Prayer

WE beseech thee, O Lord, &c.

At Ninth.

Jesus, Maria, Joseph.

V. **O** GOD, incline unto my aid.

R. O Lord make haste to help

V. Glory be to the Father, &c. *A*

The Hymn.

foes being dead, thou mad'st no longer
stay,

to *Galilee* didst bring away
child and Mother; so Heaven advice
did give,

thou at *Nazareth* didst humbly live.

All hail, honor of, &c.

Pray for us, O holy *Joseph*.

That we may be made worthy of the
graces of Christ.

The Prayer.

befeech thee O Lord, that we may,
&c.

At Even Song.

Jesus, Maria, Joseph.

GOD, incline unto my aid.

R. O Lord make haste to help me.

Glory be to the Father, &c. *Alleluiah*.

The Hymn.

WAS'D *Joseph*, of thy eyes the glorious
light,

five years old was lost unto thy sight,
finding him amongst the doctors, thou,
ordained wast, to whom the angels bow.

All hail, honor of, &c.

Pray for us, O holy *Joseph*.

That we may be made worthy of the
graces of Christ.

The Prayer.

WE beseech thee, O Lord, that we may be assisted by the merits of the spouse of thy most holy mother, that what of ourselves we cannot obtain, may be given us by his intercession; who livest and reignest with God the Father, in the unity of the Holy Ghost, world without end. *Amen.*

At Compline.

Jesus, Maria, Joseph.

V. **C**ONVERT us, O Lord our Saviour.

R. And avert thy anger from us.

V. O God, incline unto my aid.

R. O Lord, make haste to help me.

V. Glory be to the Father, &c. *Allelujah.*

The Hymn.

O HAPPY man to be assisted by Christ and the Virgin in death's agony, That so thou might'st thy course directly bend To *Limbo*, having made a godly end.

Ant. All hail, honor of, &c.

V. Pray for us, O holy *Joseph*.

R. That we may be made worthy of the promises of Christ.

The Prayer.

WE beseech thee, O Lord, that we may, &c. *as before.*

The Commendation.

THESE hours canonical have been addrest to thee, St. *Joseph*, from a zealous breast; that by thy prayers thou mayest obtain, that

I may live with thee in Heaven eternally.
Amen.

The Litany of the Blessed Virgin.

LORD have mercy on us.

Christ have mercy on us.

Lord have mercy on us.

Jesus receive our prayers.

Lord Jesus, grant our petitions.

O God the Father, creator of the world,
have mercy on us.

O God the Son, redeemer of mankind,
have mercy on us.

O God the Holy Ghost, have mercy on us.

O Holy Trinity, three persons in one God,
have mercy on us.

Holy *Mary*,

Holy mother of God,

Holy Virgin of Virgins,

Daughter of the eternal Father,

Mother of the eternal Son,

Spouse of the eternal Spirit,

Tabernacle of the glorious Trinity,

Mother of *Jesus*,

Mother of the *Messias*,

Mother of the desired of all nations,

Mother of the Prince of Peace,

Mother of the King of Heaven,

Mother of our Creator,

Mother of our Saviour,

Mother and Virgin,
Most chaste and spotless Virgin,
Most mild and clement Virgin,
Most prudent and faithful Virgin,
Most miraculously fruitful Virgin,
Ever Virgin,
Root of the tree of life,
Source of the fountain of grace,
Orient to the Sun of glory,
Blessed among women,
Blessed above the children of men,
Blessed through all generations,
Mirror of Humility and obedience,
Mirror of patience and resignation,
Mirror of modesty, silence and retirement,
Mirror of wisdom, devotion and sanctity,
Mirror of faith, hope and charity,
Mirror of all virtues,
Refuge of Sinners,
Comfort of the afflicted,
Advocate of all Christians,
Queen of patriarchs, prophets & apostles,
Queen of martyrs, confessors and virgins,
Queen of all saints.

Lamb of God, who takest away the world, spare us, O Jesus.

Lamb of God, who takest away the world, hear us, O Jesus.

Lamb of God, who takest away the world, have mercy on us.

Lord have mercy on us.

Christ have mercy on us.
LORD have mercy on us.
Our Father, &c.

The Antiphon.

WONDERFUL art thou O God, in all thy saints, and incomparable in the mother of thy Son; who remaining a virgin, brought forth the Saviour of the world, and living humbly on this our low earth, is now exalted above the highest seraphims.

V. Rejoice, O my soul, in the glory of the blessed virgin-mother. *Allelujah.*

R. By the fruit of whose womb, we are regenerated to eternal life. *Allelujah.*

V. O Lord, hear our prayer.

R. And let our supplications come unto thee.

The Prayer.

INFUSE, we beseech thee, O merciful God, thy grace into our hearts, that we to whom the incarnation of thy Son Christ was imparted by an angel, may by his cross and passion, partake of the glory of his resurrection; through the same Christ our Lord, who with thee, and the Holy Ghost, liveth and reigneth one God, world without end. Amen.

THE blessing of God Almighty, the Father, and the Son, and the Holy Ghost, be with us and dwell in our hearts for ever. Amen

*The Hymn.**Ave Maris Stella.*

BRIGHT mother of our maker h
Thou virgin ever blest,
'The ocean's star, by which we sail,
And gain the port of rest.
Whilst we this *Ave* thus to thee
From *Gabriel's* mouth rehearse ;
Prevail that peace our lot may be
And *Eva's* name reverse.
Release our long entangled mind.
From all the snares of ill ;
With heavenly light instruct the blind
And all our vows fulfil.
Exert for us a mother's care,
And us thy children own :
Prevail with him to hear our prayer
Who chose to be thy Son.
Ah ! spotless maid, whose virtues sh
With brightest purity :
'The actions of our lives refine,
And make us pure like thee.
Preserve our lives unstain'd with ill,
In this infectious way ;
That Heaven alone our souls may fill
With joys that ne'er decay.
To God the Father endless praise ;
'To God the Son the same ;
And Holy Ghost, whose equal rays
One equal glory claim. . Amen

V. Grace is poured forth on thy lips.

R. Therefore God hath blessed thee forever.

The Prayer.

O GOD, who by the fruitful virginity of the blessed virgin *Mary*, hast given mankind the rewards of eternal salvation ; grant, we beseech thee, that we may find her an intercessor for us, by whom we have received the Author of life, our Lord Jesus Christ thy Son : who liveth and reigneth God with thee, in the unity of the Holy Ghost, world without end. Amen.

A Recommendation to the Blessed

Virgin Mary.

O HOLY *Mary*, I recommend myself, my soul and body, to thy blessed trust, singular custody, and merciful protection, this day, and daily, and at the hour of my death : and I commend to thee all my hope and comfort ; all my distresses and miseries, my life, and the end thereof ; that by thy most holy intercession and merits, all my works may be directed and disposed of, according to thine and thy Son's will. Amen.

Another Prayer to the B. V. M.

O HOLY *Mary*, mother of God, and gracious virgin, the true comfortress of all afflicted persons crying to thee, by that great joy, wherewith thou wert comforted, when thou didst know our Lord Jesus was glorious-

ly risen from death the third day; be a comfort to my soul, and vouchsafe to help me with thine, and God's only begotten Son, in that last day, when I shall rise again with body and soul, and must give account of all my actions: To the end I may be able by thee, O pious mother and virgin, to avoid the sentence of perpetual damnation, and happily come to eternal joys, with all the elect of God. Amen.

MEDITATION.

Of the Joys of Heaven.

THE joys of Heaven consist in the blessed vision of the glorious Trinity, the Father, and the Son, and the Holy Ghost: In the society of angels, archangels, cherubims, seraphims, apostles, patriarchs, prophets, martyrs, virgins, confessors, and of all the faithful departed this life, and now crowned in Heaven.

2. In this celestial state there is no evil, but an abundance of all good, according to that of the apostles; "The eye hath not seen nor the ear heard, neither hath it entered into the heart of man, to conceive what God hath laid up for those, that love him."

3. Consider the security and eternity of that most happy and blessed condition.

4. Think with thyself, by what steps and degrees the saints and holy servants of God

ho now reign with Christ, have obtained the me ; and labor to imitate their examples.

CONSIDERATION.

Of the infinite Evil that Mortal Sin brings

ET us consider the infinite evil, that mortal sin brings on man ; and how dreadful is condition !

1. It makes a man lose the friendship of God, and become his enemy.
2. It makes him a slave to sin, and a bondman to the devil.
3. It causes him to be forever blotted out the book of life.
4. It makes his portion with damned souls.
5. At the day of judgment it openly places him on the left hand with the accursed.
6. It lays him fast in the perpetual prison of everlasting pains and torments of Hell.

An internal Act of Martyrdom.

DO willingly and from my heart (as far as I can see into the same) renounce my country, my lands, my goods, my kindred, and my friends ; yea, the whole world, with whatsoever is most dear to me ; and here in the presence of God and his angels, I offer up myself to the shedding the last drop of my blood, and the most painful death, for and in defence

of the Catholic faith, and every point of; as also, in the maintenance of a pious and just cause; which death I willingly and contentedly suffer, not so in regard of that good, which, through mercy, shall thereby redound to my self to the honor of the blessed Trinity. 1

And this my act of martyrdom I here so express and effectual, that on me know nothing wanting thereunto: Before the sight of almighty God (who searcheth hearts and knoweth better what is in man than myself) if it be any ways imperfect, beseech him of his mercy to supply defects thereof, so as I may truly say to my holy father and blessed martyr, St. Cyprian, "Martyrdom may be wanting to me, but my mind never to martyrdom."

Devout Aspirations for every hour of the day, exciting us to the love of God.

TO love, as St. Thomas saith, is to desire that, which is good, and in which we can desire any greater good to almighty God than that, which he already enjoys; we may wish almighty God those infinitudes of all goodness, which he has; and rejoice in our hearts, and congratulate with him for the same; which is a manner of loving him, and may be performed as follows.

The first Hour.

O MY God, be thou God, as thou art both now and ever, I truly rejoice in my so at what thou art. Thou hast infinite power be thou, O Lord, infinite in power, as thou art. Thou hast infinite wisdom, for which exceedingly rejoice ; possess it, dear Lord, thou dost. Thou art infinitely glorious, infinite charity, infinite clemency ; enjoy, Lord that infinite clemency, charity, goodness, ; thou dost. Thou hast infinite goodness, infinitely happy without end ; be thou still, with all my heart, infinitely happy, and endless glorious as thou art.

The second Hour.

THOU, O Lord, art Three, and yet but One ; the Father, and the Son, and the Holy Ghost, three distinct persons, but only one true God ; be thou, O Lord, always Three and One as thou art. Thou art Creator of all things, thou art our Saviour, thou art he, that gives both us and the angels glory ; be thou still the same thou art, at which I humbly rejoice.

The third Hour.

THOU, O Lord, knowest thyself with infinite knowledge ; know thyself still, O Lord, with the same infinite knowledge that thou dost, since an infinite knowledge coincides well with an infinite truth ; thou lovest O

self with an infinite love ; love thyself still, O Lord, with an infinite love as thou dost, for an infinite love well befits an infinite goodness. Thou, O Lord, enjoyest thyself with an infinite joy, let it be so, O Lord, since an infinite joy is most suitable to an infinite glory. Know thyself, O Lord, as thou knowest ; love thyself, as thou lovest ; enjoy thyself, as thou enjoyest, now and for ever.

The fourth Hour.

THOU, O Lord, art Lord of all, whom the angels and saints in Heaven, and men on earth, love, praise and serve ; be thou still O Lord, Lord of all, and let all that are in Heaven and on earth, love, praise and serve thee without end. O Lord, that I could convert all the infidels, misbelievers and sinners of the world ; and that I could procure, that none should offend thee, and make all truly obey, and humbly serve thee. Do thou, O Lord, that which I desire ; cause all to employ themselves in thy holy service, from henceforth for ever.

The fifth Hour.

O MY God ! most powerful and most amiable ! thou art my Creator, my governor, my preserver, my Saviour, my Redeemer, my being, my love, my life, my wisdom, my only and chiefest good, my shepherd, my physician, my defender, my master, my inheritance, *my treasure, my hope, my refuge, my strength,*

my joy, my glory, my beatitude: Let me love thee with all my heart, as I ought in acknowledgment of so many benefits I have, and every moment do receive from thy infinite mercy.

The sixth Hour.

O THOU beloved of my soul ! I would to God I had never offended thee ! O ! who can love thee with a measure of love, equal to thy infinite love ? O that my soul were capable of an infinite love, that I might wholly settle it upon thy infinite goodness.

The seventh Hour.

O THOU desired of my heart ! thou art wholly amiable and lovely to me ; for whatsoever is in thee, is goodness itself, O that all in me were amiable in thy sight.

The eighth Hour.

O HIGHEST good ! who deserveest to be loved with an infinite love of infinite lovers, if they could be found ; give me such an infinite love, that I may love and serve thee without end.

The ninth Hour.

O THAT the day were come, in which I might behold thy heavenly face, that so I might be inflamed with thy love ; for it is altogether impossible to behold thee, and not to be wholly enamoured of thee.

The tenth Hour.

O THAT I had as many hearts, as thou hast bestowed creatures on me for my service, that with them all, I might love and glorify thee, paying thereby the debt, which they themselves are not able to satisfy, and with which I am charged for their sake.

The eleventh Hour.

O THOU eternal lover ! who shall love thee without ceasing ? O that I had always loved thee from the first moment that I was conceived ; and that I may for ever love thee.

The twelfth Hour.

O MY soul ! defer no longer to love God ; for though it be very late, even at the last hour, yet now, I say, begin out of hand, and love him, who has always loved thee.

The Office of the Conception of the Blessed Virgin Mary.

AT MATINS.

Verse. **N**OW let my lips sing and display,
Resp. The blessed Virgin's praise
 this day.

V. O Lady, to my help intend.

R. Me strongly from my foes defend.

V. Glory be to the Father, &c.

The Hymn.

HAIL Lady of the world,
 Of Heaven bright Queen ;

Hail Virgin of Virgins, -
Star early seen.

Hail full of all grace
Clear light divine,
Lady to succour us,
With speed incline.

God from eternity,
Before all other,
Of the world thee ordained
To be the mother.

By which he created
The Heaven, Sea, Land,
His fair spouse he chose
Free from sin's band.

V. God hath elected and pre-elected he

R. He hath made her dwell in his tabernacle. *Let us pray.*

O HOLY *Mary*, mother of our Lord Jesus Christ, queen of Heaven, and lady of the world, who neither forsakest or despisest any, behold me mercifully with the eye of pity, and obtain for me of thy beloved Son pardon of all my sins, that I, who with devout affection do now celebrate thy holy conception, may hereafter enjoy the reward of eternal bliss, through the grace and mercy of our Lord Jesus Christ, whom thou (a virgin) didst bring forth, who with the Father and the Holy Ghost, liveth and reigneth one God. *perfect Trinity, for ever and ever. — Amen*

V. O Lady hear my prayer.

R. And let my cry come unto thee.

V. Let us bless our Lord.

R. Thanks be to God.

V. And may the souls of the faithful departed, through the mercy of God, rest in peace. *R.* Amen.

At Prime.

V. O LADY, to my help intend.

R. Me strongly from my foes defend.

V. Glory be to the Father, &c.

The Hymn.

HAIL Virgin most prudent,

House for God plac'd,

With the seven-fold pillar

And table grac'd,

Sav'd from contagion,

Of the frail earth :

In the womb of thy parent,

Saint before birth.

Mother of the living,

Gate of saints merits,

The new state of *Jacob*

Queen of pure spirits.

To *Zabulon* fearful,

Armies array,

Be thou of christians

Refuge and stay.

V. He hath created her in his holy spirit.

R. And hath poured her out over all his works.

Let us pray.

O HOLY *Mary*, mother of our Lord, &c
as before.

V. O Lady, hear my prayer.

R. And let my cry come unto thee.

V. Let us bless our Lord.

R. Thanks be to God.

V. And may the souls of the faithful departed, through the mercy of God, rest in peace. *R.* Amen.

At Third.

O LADY, to my help intend.

R. Me strongly from my foes defend.

V. Glory be to the Father, &c.

The Hymn.

HAIL ark of the covenant,

King *Solomon's* throne,

Bright rainbow of heaven,

The bush of vision,

The fleece of *Gideon*,

The flowering rod,

Sweet honey of *Sampson*,

Closet of God.

'Twas meet Son so noble,

Should save from stain,

(Wherewith *Eve's* children

Spotted remain)

The maid whom for mother

He had elected,

That she might be never
With sin infected.

V. I dwell in the highest.

R. And my throne is the pillar of
clouds. *Let us pray.*

O HOLY *Mary*, mother of our Lord,
as before.

V. O Lord hear my prayer.

R. And let my cry come unto thee.

V. Let us bless our Lord.

R. Thanks be to God.

V. And may the souls of the faithful
parted, through the mercy of God, rest
peace. *R.* Amen.

At Sixth.

V. **O** LADY, to my help intend.

R. Me strongly from my foes defend.

V. Glory be to the Father, &c.

The Hymn

HAIL mother and virgin,
Of the Trinity

Temple, joy of angels,

Cell of purity :

Comfort of mourners,

Garden of pleasure,

Palm-tree of patience,

Chastity's treasure :

Thou land sacerdotal,

Art blessed wholly,

From sin original

Exempted solely.

city of the highest,
 of the East,
 's gem, in thee
 aces rest.

As the lily among thorns.
 So my beloved among the daughters of

Let us pray.

HOLY Mary, mother of our Lord, &c.
 before.

O Lord, hear my prayer.
 And let my cry come unto thee.
 Let us bless our Lord.

Thanks be to God.

And may the souls of the faithful de-
 , through the mercy of God, rest in
 R. Amen.

At Ninth.

LADY to my help intend.

R. Me strongly from my foes defend.
 Glory be to the Father, &c.

The Hymn.

IL city of refuge,
 King David's tower,
 d with bulwark
 rmours power.
 hy conception,
 y did flame,
 erce dragon's pride,
 rought to shame.
 th invincible

Woman of arms,
Fair *Abisag* Virgin,
True *David* warms.

Son of fair *Rachel*
Did *Egypt* store :
Mary of the world
The Saviour bore.

V. Thou art all fair, O my beloved.

R. An original spot was never in thee.

Let us pray.

O HOLY *Mary*, mother of our Lord, &c

V. O Lady, hear my prayer.

R. And let my cry come unto thee.

V. Let us bless our Lord.

R. Thanks be to God.

V. And may the souls of the faithful departed, through the mercy of God, rest in peace. *R.* Amen.

At Even Song.

V. **O** LADY to my help intend,

R. Me strongly from my foes defend.

V. Glory be to the Father, &c.

The Hymn.

HAIL dial, in which
Turns retrograde
The sun ten degrees,
The Word is flesh made.
That man from Hell-pit.
To Heaven might rise,
Th'immense above angels,
In stable lies.

This Sun did on *Mary*,
 Betimes appear
 Made her conception,
 A morning clear.

Fair lilly among thorns,
 That serpent frights.
 Clear moon that in dark
 The wanderer lights.

V. In heaven, I made a never-failing light
 rise.

R. And I covered all the world as a mist.

Let us pray.

O HOLY *Mary*, mother of our Lord Jesus
 Christ, queen of Heaven and lady of the
 world, who forsakest nor despisest any, be-
 hold me mercifully with an eye of pity, and
 obtain for me of thy beloved Son, pardon of
 all my sins ; that I who with devout affection
 do now celebrate thy holy conception, may
 hereafter enjoy the reward of eternal bliss ;
 through the grace and mercy of our Lord Je-
 sus Christ, whom thou (a virgin) didst bring
 forth ; who with the Father and the Holy
 Ghost, liveth, &c.

V. O Lady hear my prayer.

R. And let my cry come unto thee.

V. Let us bless our Lord,

R. Thanks be to God.

V. And may the souls of the faithful de-
 parted, through the mercy of God, rest in
 peace. *R.* Amen.

At Compline.

V. LET thy Son Christ Jesus, O Lady, pacified by thy prayers, convert us.

R. And turn his anger from us.

V. O Lady to my help intend.

R. Me strongly from my foes defend.

V. Glory be to the Father, &c.

The Hymn.

HAIL flourishing Virgin,
Chastity's renown:

Queen of clemency,

Whom stars do crown.

Thou pure above angels,

Doest Son behold,

Sits at his right hand,

Attir'd in gold.

Mother of grace, hope

To the dismay'd,

Bright star of the sea,

In shipwreck, aid:

Grant heaven gate open,

That by thee blest,

We thy Son may see,

In blissful rest.

V. Thy name *Mary* is oil poured out.

A. Thy servants have exceedingly loved thee.

Let us pray.

O HOLY *Mary*, Mother of our Lord, &c.

V. O Lady hear my prayer.

R. And let my cry come unto thee.

V. Let us bless our Lord,

A. Thanks be to God,

V. And may the souls of the faithful departed, through the mercy of God rest in peace. *R.* Amen.

The Commendation.

TO thee, Virgin pious;

We humbly present

These hours canonical

With pure intent,

Guide pilgrims until

With Christ we meet :

In our agony aid us,

O Virgin sweet. Amen.

The Anthem following, with the Prayer of the immaculate Conception of the Blessed Virgin, was approved by Pope Paul the Vth, who hath granted an hundred days of indulgence to all faithful christians, that shall devoutly recite the same.

A N T H E M.

THIS is the branch, in which was neither knot of original, nor bark of actual sin found.

V. In thy conception, O Virgin, thou wast immaculate.

R. Pray unto the Father for us, whose Son thou didst bring forth.

Let us pray.

O GOD, who by the immaculate conception of the blessed Virgin, didst prepare

fit habitation for thy Son, we beseech thee, that as by the foreseen death of her same Son, thou didst preserve her pure from all spot ; so likewise grant, that we, by her intercession, made free from sin, may attain unto thee ; through our Lord Jesus Christ thy Son, who with thee and the Holy Ghost, liveth and reigneth one God, world without end. *Amen.*

The Seven PENITENTIAL PSALMS, with the LITANIES, to be said kneeling.

Ant. Remember not, O Lord, our offences, nor those of our parents ; and take not revenge of our sins.

I. PSALM 6. *Domine ne in furore.*

In this Psalm DAVID first sets forth the violence of his sickness. In the next place, he begs of God to free him from it ; and lastly he describes the consternation of his enemies upon his prayer being heard, and his health restored to him.

LORD, rebuke me not in thy fury ; nor chastise me in thy wrath.

Have mercy on me, O Lord, because I am infirm ; heal me, O Lord, because my bones are disordered.

And my soul is very much troubled ; but Lord, how long ?

Turn, O Lord, and deliver my soul ; save me for thy mercy's sake.

Because there is none in death, that is mindful of thee ; and in hell, who shall confess to thee ?

I have been tired with my groans, I w
very night wash my bed, I will water n
ouch with my tears.

My eye is troubled with fury, I am grow
ld among all my enemies.

Depart from me all ye, that work in ini
quity, because our Lord has heard the voice
f my weeping.

Our Lord has heard my supplication ; our
ord has heard my prayer.

Let all my enemies blush, and be very
uch troubled ; let them be turned back, and
shamed very quickly.

Glory be to the Father, &c.

II. PSALM 32. *Beati quorum remissa.*

DAVID declares those men to be happy, whose sins are
forgiven. He invites all, by his example, to have
recourse to the mercy of God.

BLESSED are they, whose iniquities are
forgiven, and whose sins are covered.

Blessed is the man, to whom our Lord has
imputed sin ; neither is there deceit in
pirit.

Because I held my peace, my bones are
d old, whilst I cried all the day.

Because day and night thy hand is made
upon me ; I am converted in my an-
whilst the thorn is stuck in me.

Have made my sin known to thee, and
ustice I have not hid.

Against myself, I will confess my in-

justice to the Lord ; and thou hast forgiven the impiety of my sin.

For this shall every holy one pray to thee in a seasonable time.

Certainly in the deluge of many waters, they shall not approach to him.

Thou art my refuge from the tribulation, which has encompassed me: My joy, deliver me from those, that assault me on every side.

I will give thee understanding, and instruct thee in the way, that thou shalt go : I will fasten my eyes upon thee.

Do not become as the horse and mule, which have no understanding.

In bit and bridle, bind fast their jaws, who approach not thee.

Many are the scourges of a sinner, but mercy shall encompass him, that hopes in our Lord.

Be joyful in our Lord ; and rejoice ye just, and glory all ye right of heart.

Glory be to the Father, &c.

III. PSALM 37. *Domine ne in furore.*

All agree that this penitential Psalm was made by DAVID, after the two crimes of adultery and murder, which he had committed. It contains the true and just sentiments of a penitent heart.

LORD, rebuke me not in thy fury, nor chastise me in thy wrath.

Because thy arrows are fastened in me, and thy hand has been heavy upon me.

There is no health in my flesh, in regard of my anger; my bones have no peace in regard of my sins.

Because my iniquities have gone over my head; and as a heavy burden, are become heavy upon me.

My sores are putrified and corrupted, because of my folly.

I am become miserable and bowed down, even to extremity: I went sorrowful all the day.

Because my loins are filled with illusions, and there is no health in my flesh.

I am afflicted and humbled very much; I roared out from the anguish of my heart.

Lord before thee is all my desire: and my groans are not hid from thee.

My heart is troubled, my strength has forsaken me; and the light of my eyes is gone from me.

My friends and neighbours have approached and stood against me.

And they, that were near me, stood afar and they did violence who fought my

and they, that fought my hurt, spoke falsely, and studied deceits all the day.

As I, as one deaf, did not hear; and as dumb, not opening his mouth.

As I became as a man, that does not hear; not having reprehension in his mouth

Because in thee, Lord, have I hoped ; thou shalt hear me, O Lord my God.

For I have said ; lest at any time my enemies rejoice over me ; because whilst my feet are moved, they speak terrible things of me.

Because I am ready for scourges ; and my grief is always in my sight.

Because I will declare my iniquity, and I will think of my sin.

But my enemies live, and are strengthened over me ; and they are multiplied, that hate me unjustly.

They, that repay evil for good, slandered me ; because I followed goodness.

For sake me not, O Lord my God : depart not from me.

Incline to my help, O Lord, the God of my salvation.

V. Glory be to the Father, &c.

IV. PSALM 50. *Miserere mei, Deus.*

This Psalm contains an excellent prayer for a penitent Prince, made to God to ask pardon for his crime, and to beg his grace to preserve him from the like temptations. And it contains not only the sentiments of his own penitence, but also admirable rules, which the Holy Ghost gives by his mouth, to all sinners.

HAVE mercy on me, O God, according to thy great mercy.

And according to the multitude of thy tender mercies, blot out my iniquities.

PENITENTIAL PSALMS

Wash me still more from my iniquity,
cleanse me from my sin.

Because I know my iniquity, and my sin
always against me.

To thee only have I sinned, and done
in thy sight, that thou mayest be justified
by words and overcome when thou art jud-
ged.

For behold I was conceived in iniquities
and my mother conceived me in sin.

For behold thou hast loved truth; the uncer-
tain and hidden things of thy wisdom, thou
hast made manifest unto me.

Thou shalt sprinkle me with hyssop, and I
shall be cleansed; thou shalt wash me, and I
shall be made whiter than snow.

To my hearing thou shalt give joy and
adness; and the bones that are humbled
shall rejoice.

Turn away thy face from my sins, and blot
all my iniquities.

Create a clean heart in me, O God, and
give a right spirit within my bowels.

Cast me not away from thy face, and thy
spirit take not from me.

Restore to me the joy of thy salvation, and
strengthen me with thy perfect spirit.

Thou wilt teach the unjust thy ways, and the
fool shall be converted to thee.

Deliver me from blood, O God, the God

of my salvation, and my tongue shall extol thy justice.

Lord, thou wilt open my lips, and my mouth shall declare thy praise.

Because, if thou wouldest have had sacrifice, I had verily given it ; with burnt-offerings thou wilt not be delighted.

A sacrifice to God is a troubled spirit : a contrite and humble heart, O God thou wilt not despise.

Deal favourably, O Lord, in thy good will with *Sion*, that the walls of *Jerusalem* may be built up.

Then shalt thou accept a sacrifice of justice, oblations, and whole-burnt offerings : then shall they lay calves upon thy altar.

Glory be to the Father, &c.

V. PSALM 101. *Domine exaudi.*

Whoever was the author of this Psalm, about which the interpreters do not agree, certain it is, that it contains an excellent prayer, which is proper in general for all those who are under any great affliction, either spiritual or corporal ; in the figurative sense, the Fathers apply it to JESUS CHRIST, following the example of ST. PAUL, who accordingly explicates some verses in it.

LORD, hear my prayer, and let my cry come unto thee.

Turn not away thy face from me ; in what day soever I am in tribulation, incline thy ear to me.

that day soever I shall call upon thee,
he speedily.

my days have vanished as smoke, and
nes are withered as a thing that is

struck as grafs, and my heart is wi-
: for I have forgot to eat my bread.

ough the voice of my groaning, my
have cleaved to my skin.

become like a pelican of the wilder-
I am become as a night-crow in the

re watched and am become as a solitary
v on the house-top.

the day my enemies upbraided me, and
at praised me swore against me.

I did eat ashes as bread, and mingled
nk with tears.

ause of thy wrath and indignation ; for
ting me up thou hast thrown me down.
days are declined as a shadow, and I
thered as grafs.

thou, O Lord, abidest for ever, and
membrance from generation to genera-

ou rising up, shalt have mercy on *Sion* ;
e it is time to have mercy on it, for the
come.

ause the stones thereof have pleased thy
ts, and they shall have pity on the earth
f.

And the Gentiles shall fear thy Lord; and all the kings of the glory.

For our Lord has built *Sion*, and be seen in his glory.

He has had regard to the pray humble, and he has not despised thee.

Let these things be written for a generation, and the people that shall live shall praise our Lord.

Because he hath looked forth from sanctuary; our Lord from Heaven upon the earth.

That he might hear the groaning as are in fetters; that he might visit children of them, that are slain.

That they may set forth the name of our Lord in *Sion*, and his praise in *Jerusalem*.

When the people assembled together and kings to serve our Lord.

He answered him in the way of his vision, shew me the fewness of my days.

Cast me not back in the midst of thy years are from generation to generation.

In the beginning, O Lord thou foundation of the earth, and the Heavens are the works of thy hands.

They shall perish, but thou remainest; they shall all wax old as a garment.

And as a vesture thou shalt change them.

they shall be changed ; but thou art the
 , and thy years shall not fail.

he children of thy servants shall inhabit,
 their seed shall be directed for ever.

Glory be to the Father, &c.



VI. PSALM 129. *De profundis*

Psalm is an excellent model for sinners that im-
 plore the mercy of our Lord : And it is particularly
 used by the church to beg his mercy for the dead
 as well as for the living.

OM the deep I have cried to thee, O
 Lord ; Lord, hear my voice.

that thy ears be attentive to the voice of my
 prayer.

thou regardest iniquities, O Lord, Lord
 shall bear it ?

because with thee there is mercy ; and be-
 cause of thy law I have waited for thee, O

my soul has trusted in his word, my soul
 hoped in our Lord.

from the morning watch, even till night,
 Israel hope in our Lord.

because with our Lord there is mercy, and
 he hath plentiful redemption.

and he shall redeem *Israel* from all his ini-
 quities.

Glory be to the Father, &c.

VII. PSALM 142. *Domine exaudi.*

THIS Psalm DAVID made, when God punished him with the rebellion of his son ABSALOM, for his former sins of adultery and murder. He humbles himself before God, and begs his pardon and mercy, and by his example teaches all sinners how they ought to humble themselves before God for their sins.

LORD, hear my prayer, give ear to my petition, according to thy truth ; hear me in thy justice.

And enter not into judgment with thy servant ; because no one living shall be justified in thy sight.

For the enemy has persecuted my soul, he has humbled my life in the earth.

He has set me in darkness, as those who have been long dead : and my spirit is in anguish for myself ; my heart is troubled within me.

I was mindful of old days, I have meditated on all thy works ; on the deeds of thy hand did I meditate.

I have stretched forth my hands to thee : my soul is as earth without water unto thee.

Hear me quickly, O Lord ; my spirit has fainted.

Turn not away thy face from me ; or shall be like to them that descend into the lake.

Make me hear thy mercy in the morning because I have hoped in thee.

Make the way known to me wherein I may

walk ; because I have lifted up my soul to thee.

Deliver me from thy enemies, O Lord ; to thee have I fled ; teach me to do thy will, because thou art my God.

Thy good spirit will conduct me into the right way for thy name's sake, O Lord ; thou wilt quicken me in thy equity.

Thou wilt bring my soul out of tribulation, and in thy mercy thou wilt destroy my enemies.

And thou wilt destroy all that afflict my soul, because I am thy servant.

Glory be to the Father, &c.

Ant. Remember not, O Lord, our offences, nor those of our parents ; and take not revenge of our sins.

THE LITANIES.

LORD, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Christ, hear us.

Christ, graciously hear us.

God the Father of Heaven, have mercy on us.

God the Son, redeemer of the world, have mercy on us.

God the Holy Ghost, have mercy on us.

Holy Trinity, one God, have mercy on us.

Holy Mary, pray for us.

Holy Mother of God,

Holy Virgin of Virgins,

St. Michael,

St. Gabriel,

St. Raphael.

All ye holy angels and arch-angels,

All ye holy orders of blessed spirits,

St. John Baptist,

St. Joseph,

All ye holy patriarchs and prophets,

St. Peter,

St. Paul,

St. Andrew,

St. James,

St. John,

St. Thomas,

St. James,

St. Philip,

St. Bartholomew,

St. Matthew,

St. Simon,

St. Thaddeus,

St. Matthias,

St. Barnaby,

St. Luke,

St. Mark,

All ye holy apostles and evangelists,

All ye holy disciples of the Lord,

All ye holy innocents,

St. Stephen,

St. Laurence,

cent,	} Pray for us.
ian and St. Sebastian,	
n and St. Paul,	
nas and St. Damian,	
vase and St. Protase,	
oly martyrs,	
fter,	
gory.	
rose,	
ultine,	
m,	
tin,	
olas,	
oly bishops and confessors,	
oly doctors,	
ony,	
et,	
ard,	
inick,	
cis,	
oly priests and levites,	
oly monks and hermits,	
/ Magdalen,	
cha,	
r,	
ly,	
arine,	
tafia,	
oly virgins and widows,	
ints of God, make intercession for us.	

Be merciful unto us, spare us, O Lord.
Be merciful unto us, graciously hear us, O Lord.

From all evil, O Lord deliver us.

From all sin,

From thy wrath,

From a sudden and unprovided death,

From the deceits of the devil,

From anger, hatred and all ill-will,

From the spirit of fornication,

From lightning and tempest,

From everlasting death,

By the mystery of thy holy incarnation,

By thy coming,

By thy nativity,

By thy baptism and holy fasting,

By thy cross and passion,

By thy death and burial,

By thy holy resurrection,

By thy wonderful ascension,

By the coming of the Holy Ghost the comforter,

At the day of judgment,

We sinners, beseech thee hear us,

That thou spare us,

That thou pardon us,

That thou vouchsafe to bring us to true repentance,

That thou vouchsafe to govern and preserve thy holy church,

That thou vouchsafe to preserve our apostles

THE LITANIES

tolic prelate, and all ecclesiastical or-
 ders in holy religion,
 That thou vouchsafe to humble the ene-
 mies of thy holy church,
 That thou vouchsafe to give peace and
 true concord to christian kings and
 princes,
 That thou vouchsafe to give peace and
 unity to all christian people,
 That thou vouchsafe to comfort and keep
 us in thy holy service,
 That thou lift up our minds to heavenly
 desires,
 That thou render eternal good things to
 all our benefactors,
 That thou deliver our souls, and those of
 our brethren, relations and benefac-
 tors, from eternal damnation,
 That thou vouchsafe to give and preserve
 the fruits of the earth,
 That thou vouchsafe to give eternal rest
 to all the faithful departed,
 That thou vouchsafe graciously to hear
 us, Son of God,
 Lamb of God, who takest away the sins of
 the world, spare us, O Lord,
 Lamb of God, who takest away the sins of
 the world, hear us, O Lord.
 Lamb of God, who takest away the sins of
 the world, have mercy on us

We beseech thee hear us.

Christ hear us.

Christ graciously hear us.

Lord have mercy on us.

Christ have mercy on us.

Lord have mercy on us.

Our Father, *in secret*.

V. And lead us not into temptation.

R. But deliver us from evil.

PSALM 69. *Deus in adiutorium.*

Interpreters say that this Psalm contains two diffences, the one of which regards the person of DAVID persecuted by ABSALOM, and the other regards the person of the Son of God, born according to flesh of the race of DAVID. Thus it is applied by St. Paul in his epistle to the Hebrews. DAVID thanks God for having delivered him from so many dangers and begs his further assistance in that, which at this time was in. JESUS CHRIST, in the name of all his members, gives thanks to God his Father for the many benefits they have received from him, sometimes he speaks in his own name, clearly declaring the mystery of his Incarnation, which terminated all the sacrifices of the old law.

INCLINE unto my aid, O God ; O Lord make haste to help me.

Let them be confounded and ashamed, who seek my soul.

Let them be turned backward and blush for shame, who desire evils to me.

Let them be turned away forthwith, blushing for shame, who say to me, well, well.

Let all that seek thee, rejoice and be glad.

and let such as love thy salvation, say alwa
Our Lord be magnified.

But I am needy and poor ; O God, he
me. Thou art my helper and my deliverer
O Lord, be not slack.

Glory be to the Father, &c.

V. Save thy servants,

R. Trusting in thee, O my God.

V. Be unto us, O Lord, a tower of strength.

R. From the face of the enemy.

V. Let not the enemy prevail against us.

R. Nor the son of iniquity have power to
hurt us.

V. Lord, deal not with us according to our
sins,

R. Nor reward us according to our ini-
quities.

V. Let us pray for our chief bishop, *N*

R. Our Lord preserve him, and give him
e, and make him blessed on earth, and de-
er him not to the will of his enemies.

V. Let us pray for our benefactors.

R. O Lord, for thy name sake, vouchsafe
eward with eternal life, all those of whom
have received good.

V. Let us pray for the faithful departed.

Give them, O Lord, eternal rest ; and
erpetual light shine upon them.

May they rest in peace. *R.* Amen.

For our absent brethren.

R. O my 'God, save thy servants trusting in thee.

V. send them help, O Lord from thy sanctuary. *R.* And out of Sion protect them.

V. Lord hear my prayer,

R. And let my cry come to thee.

Let us pray.

O GOD, to whom it belongs always to have mercy, and to spare, receive our petition, that we and all thy servants, who are bound by the chains of sin, may by the compassion of thy goodness, mercifully be absolved.

HEAR, we beseech thee, O Lord, the prayers of thy suppliants, and pardon the sins of them, that confess to thee; that of thy bounty, thou may'st give us pardon and peace.

OUT of thy clemency, O Lord, shew thy unspeakable mercy to us; that thou may'st both acquit us of our sins, and deliver us from the punishments we deserve for them.

O GOD, who by sin art offended, and by penance pacified; mercifully regard the prayers of thy people, who make supplication to thee; and turn away the scourges of thy anger, which we deserve for our sins.

O ALMIGHTY and eternal God, have mercy on thy servant *N*our chief bishop and direct him according to thy clemency in the way of everlasting salvation; that by thy grace he may desire such things as are plea

ing to thy will, and perform them with his strength.

O GOD, from whom are all holy desires, righteous counsels, and just works; give to thy servants that peace, which the world cannot give, that both our hearts may be disposed to keep thy commandments, and the fear of enemies taken away, the times, by thy protection, may be peaceable.

INFLAME, O Lord, our reins and heart with the fire of thy holy spirit; that we may serve thee with a chaste body; and please thee with a clean heart.

O GOD the creator and redeemer of all the faithful, give to the souls of thy servants the remission of all their sins, that, by pious supplications, they may obtain the pardon thou ever wished for.

DIRECT, we beseech thee, O Lord, our actions by thy holy inspiration, and carry them on by thy gracious assistance, that every prayer and work of ours may begin always from thee, and by thee be happily ended.

O ALMIGHTY and eternal God, who hast dominion over the living and the dead, and art merciful to all those, whom thou for knowest shall be thine by faith and good works; we humbly beseech thee, that thou *for whom we have purposed to offer our p*

ers, whether this present world still retains them in the flesh, or the next world has received them out of their bodies, may by the intercession of thy saints, in the clemency of thy goodness, obtain remission of all their sins, through our Lord Jesus Christ, thy Son, who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. *R. Amen.*

V. Lord hear my prayer,

R. And let my cry come to thee.

V. Our almighty and merciful Lord graciously hear us. R. Amen.

V. May the souls of the faithful, through the mercy of God, rest in peace. R. Amen.

An Oblation to Almighty God; to be made every Morning and Evening.

O MY most merciful Lord, and ever living God! behold I, a most wretched and ungrateful sinner, prostrate, adore, and worship thee, offering up with all humility constant praises and thanksgiving for all thy blessings; especially for that unspeakable charity wherein thou didst send down thy only begotten Son into this vale of tears, for the work of our redemption.

Eternal Lord of heaven and earth, I praise and magnify thy ever glorious name, for thy Son's most holy incarnation and nativity; for his poverty and laborious suffering; for his

y doctrine and miracles: for his death
 lion; for his resurrection and ascen-

: thee all possible thanks for that divine
 of his precious body and blood in the
 le sacrament of the eucharist, where-
 : are nourished, cleansed and sanctifi-
 our souls made partakers of all hea-
 aces and heavenly benedictions.

: thee most humble and hearty thanks
 a handful of dust and nothing, thou
 ased to make me after thine own image,
 able of thy eternal glory; for attain-
 hereof, thou hast vouchsafed first to
 : with the laver of baptism, in remis-
 hat original corruption contracted by
 parents, and afterwards hast brought
 me exercises and acts of the true faith,
 ing daily to increase the same in me,
 doctrine and instruction of thy holy

t humbly thank thee also, that from
 h thou hast nourished and cloathed
 olying all things necessary for the re-
 maintenance of this my frail body.

more extol and magnify thy holy
 hat in thy great mercy thou hast hi-
 ared, and patiently expected me, till
 race I might be awaked from the sleep
 and reclaimed from my vanities and

wicked courses ; for hadst thou dealt with me according to my demerits, my soul long ere this (oppressed with innumerable sins) had been plunged in eternal perdition.

In respect of all which thy mercies and blessings, I most humbly desire that my heart may every day be enlarged, to render thee a more ample tribute of praise and thanksgiving than heretofore it hath done.

O my Lord God, and most merciful Father, never leave me to myself, but let thy holy fear be ever in my thoughts, to curb and keep me within the compass of thy obedience ; that I may dread nothing so much in this world, as in the least to offend thee. Let thy holy love so temper all trials, and temptations which befall me, that none of them at any time overcome me ; for thou knowest how frail I am of myself, and how my strength is nothing.

Moreover, most merciful Father, I beseech thee, by the profound humility of thy only Son, Jesus Christ, that thou would'st preserve me from all pride and superfluity ; all self-love, and vain glory ; all obstinacy and disobedience. Cast out of my heart, I beseech thee, the spirit of gluttony and uncleannels ; the spirit of sloth and indevotion ; the spirit of malice and envy ; the spirit of hatred and disdain ; that I may never despise any of thy creatures, nor proudly prefer myself before others, but always seem little in my own eyes.

inclining to think the best of others, and sit
judge the worst of myself.

Invest me, most heavenly Father, with the
wedding garment of thy beloved Son, the S
pernatural virtue of heavenly charity, that
may love thee my Lord God, with all my heart
with all my soul, with all my strength, th
neither life nor death, prosperity nor adver
ty, nor any thing else may ever separate r
from thy love. Grant that all inordinate a
fections to the transitory things of this worl
may daily decay in me, that thou mayest
be the only entertainment and delight of my soul.
O My most gracious God, give thy servan
a humble, contrite and obedient heart ;
understanding always employed in honest a
pious thoughts ; a will tractable, and ever i
clined to do good ; affections calm and mod
erate ; a watchful care over my senses, th
by those windows no sin may enter into r
soul ; a perfect government of my tongu
that no corrupt or unchaste language proce
from my lips ; that I may never slander
or speak ill of any, nor busy myself in the fau
and imperfections of others, but wholly a
tend to the amendment of my own.
And finally, most loving Lord, so long as
I am detained in this prison of my body, l
let this be my comfort, that being free from
distractions, both of the cares and pleas

of this life, I may wholly devote myself to thy service, attending always to thy heavenly doctrine, and the good motions of thy holy spirit. In these pious exercises, let me pass the solitary hours of my tedious confinement, with patience, expecting the shutting up of my days, and a happy end of this my miserable life.

And grant, O redeemer of mankind, my Lord and my God, that when this my earthly tabernacle shall be dissolved, (being found free from all pollution of sin, through true contrition, and the virtue of the sacraments of thy holy church) I may be reckoned in the number of those blessed souls, who through thy merits and passion, are held worthy to reign with thee, and to enjoy the glorious presence of the blessed Trinity, the Father, and the Son, and the Holy Ghost, to whom by all creatures in heaven and earth, be rendered praise and thanksgiving, world without end, Amen.

O Lord my God, O Lord my God, possess my soul, possess my soul, Amen.

A Blessing to be used at the End of all our Prayers.

THE power of the Father govern me. The wisdom of the Son direct me. The virtue of the Holy Ghost, illuminate me, and be with me now and for ever. Amen.

Alpha and Omega, God and man, grant this

bleſſing may be to me all health, and ſafety of body and ſoul againſt all my enemies viſible and inviſible, now and for ever. Amen.

—♦—

The Pſalter of JESUS.

There is no other Name under Heaven given to Men in which we may be ſaved. *Acts* iv. 12.

—♦—

THERE are three kinds of *Pſalters* ; the firſt is *David's*, which contains thrice fifty *Pſalms* ; the ſecond our *Bleſſed Lady's*, compoſed of thrice fifty *Ave's* ; the third is the *Pſalter of JESUS*, containing fifty petitions ; before each whereof, that glorious name being ten times repeated, amounts alſo to thrice fifty to which number it has been judged fit to reduce the formerly greater, becauſe it is the juſt proportion of a *Pſalter* ; but eſpecially, to invite more eaſily an attention and ſtaying every time upon that ſo delightful and ſanctifying a name, which in ſuch a crowd was but too often lightly huddled over.

It may be ſaid as the *Rosary*, either all at once, or thrice, according to the perſon's devotion and leiſure who is to begin with a devout bowing at the adorable name JESUS.

Phil. ii. 10. 11.

In the name of JESUS let every knee bow of things in heaven, of things on earth ; and of things under the earth : And let every tongue confeſs that our Lord JESUS CHRIST is in the glory of God the Father.

Fiſt Petition.

Jefus, Jefus, Jefus, }
Jefus, Jefus, Jefus, } Have mercy on me
Jefus, Jefus, Jefus, }

JESUS, have mercy on me, O God of compassion, and forgive the many and great offences I have committed in thy sight.

Many have been the follies of my life, and great are the miseries I have deserved for my ingratitude.

Have mercy on me, Lord Jesus, for I am weak ; O Lord, heal me, who am unable to help myself.

Deliver me from setting my heart upon any of thy creatures, which may divert my eyes from a continual looking up to thee.

Grant me grace henceforth, for the love of thee, to hate sin ; and for sake of thee, to despise all worldly vanities.

Have mercy on all sinners, O Lord I beseech thee ; convert them from their vicious ways, and make them true observers of thy law, and sincere lovers of thee ; bring them to the path of everlasting life.

Have mercy also on the souls in Purgatory, for thy bitter passion, I beseech thee, and for thy glorious name Jesus.

O blessed Trinity, one eternal God, have mercy on me.

V. Glory be to the Father, and to the Son, and to the Holy Ghost.

R. As it was in the beginning is now and ever shall be, world without end.—Amen.

Our Father, &c.—Hail Mary, &c.

Second Petition.

Jesus, Jesus, Jesus, }
 Jesus, Jesus, Jesus, } Help me.
 Jesus, Jesus, Jesus, }

JESUS, help me to overcome all temptations to sin; and the malice of my ghostly enemy.

Help me to spend my time in virtuous actions and in such labours as are acceptable to thee.

To resist and repress the motions of my flesh in sloth, gluttony, and carnality.

To render my heart enamoured of virtue, and enflamed with desires of thy glorious presence.

Help me to deserve and keep a good name, by a peaceful and pious living; to thy honour, O Jesus, my own comfort, and the benefit of others.

Have mercy on all sinners, &c.

Glory be to the Father, &c.

Our Father, &c.—Hail *Mary*, &c.

Third Petition.

Jesus, Jesus, Jesus, }
 Jesus, Jesus, Jesus, } Strengthen me.
 Jesus, Jesus, Jesus, }

JESUS, strengthen me in soul and body, to please thee in executing such works of virtue, whereby I may come to thy everlasting joy and felicity.

Grant me a firm purpose, most merciful Saviour, to amend my life and recompence for years past.

Those years which I have mispent to thy displeasure, in vain or wicked thoughts, words, deeds, and evil customs.

Make my heart obedient to thy will; and ready for thy love to perform all the works of charity in my power.

Grant me the gifts of the Holy Ghost, which through a virtuous life, and a devout frequenting of thy most holy sacraments, may at length bring me to thy heavenly kingdom.

Have mercy on all sinners, &c.

Glory be to the Father, &c.

Our Father, &c.—Hail *Mary*, &c.

Fourth Petition.

Jesus, Jesus, Jesus, }
 Jesus, Jesus, Jesus, } Comfort me.
 Jesus, Jesus, Jesus, }

JESUS, comfort me, and give me grace to place my chiefest, my only joy, and felicity in thee.

Send me heavenly meditations, spiritual comforts, and fervent desires of thy glory; inflame my soul with the contemplation of heaven, where I hope everlastingly to dwell with thee.

Call often to my remembrance thy unspeakable goodness, thy gifts, and thy great mercies shewed to me.

And when thou bringest to my mind the sad remembrance of my sins, whereby I have so often offended thee, comfort me with the hope of obtaining thy grace, by the spirit of perfect penance ; taking away my guilt, and preparing me for thy kingdom.

Have mercy on all sinners, &c.

Glory be to the Father, &c.

Our Father, &c.—Hail *Mary*, &c.

Fifth Petition.

Jesus, Jesus, Jesus, }
 Jesus, Jesus, Jesus, } Make me constant.
 Jesus, Jesus, Jesus, }

JESUS, make me constant in faith, hope, and charity, with continuance in all virtues, and a firm resolution not to offend thee hereafter.

Make the memory of the passion, and of those bitter pains thou sufferedst for me, subdue my impatience, and refresh me in all tribulation and adversity.

Make me ever hold fast the doctrines of the Catholic Church ; and a diligent frequenter of all holy duties.

Let no false delights of this deceitful world blind me ; no temptation of the flesh, or fraud of the devil shake my heart.

My heart, which ought for ever to set up its rest in thee ; and be resolved to undergo all for thyself alone.

Have mercy on all sinners, Jesus, I beseech thee, turn them from their vicious ways, and make them true observers of thy law, and sincere lovers of thee; bring them to the path of everlasting life.

Have mercy also on the souls in purgatory, for thy bitter passion, I beseech thee, and for thy glorious name Jesus.

O blessed Trinity, one eternal God, have mercy on me.

Glory be to the Father, and to the Son, and to the Holy Ghost, &c.—Amen.

Phil. ii. 8.

Our Lord JESUS CHRIST humbled himself made obedient unto death, even the death of the cross.

HEAR these my petitions, O my most merciful Saviour, and grant me the grace so frequently to repeat and consider them, that they may prove easy steps, whereby my soul may come to the knowledge, love, and performance of my duty to thee, and my neighbours, through the whole course of my life. Amen.

Our Father, &c. Hail *Mary*, &c. I believe in God, &c.

Phil. ii. 10. 11.

In the name of JESUS let every knee bow, of things in heaven, of things on earth, and of things under the earth: And let every tongue confess that our Lord Jesus Christ is in the glory of God the Father.

Sixth Petition.

Jesus, Jesus, Jesus, }
 Jesus, Jesus, Jesus, } Enlighten me with
 Jesus, Jesus, Jesus, } spiritual wisdom.

JESUS, enlighten me with spiritual wisdom, to know thy goodness, and all those things, which are most acceptable to thee.

Grant me a clear comprehension of my only good, and a discretion to order my life directly to it.

Make me daily to proceed from virtue to virtue, that after this life I may see thy glorious majesty.

Permit me not, good Lord, to return to those sins, for which I have sorrowed, and whereof by confession I have accused and freed myself.

Give me grace to give good example, profitable to the souls of others; and to gain those by good counsel, who misbehave to me.

Have mercy on all sinners, Jesus, I beseech thee; turn them from their vicious ways, and make them true observers of thy law, and sincere lovers of thee; bring them to the path of everlasting life.

Have mercy also on the souls in purgatory, for thy bitter passion, I beseech thee, and for thy glorious name Jesus.

O blessed Trinity, one eternal God, have mercy on me.

V. Glory be to the Father, &c.

Our Father, &c. Hail *Mary*, &c.

Seventh Petition.

Jesus, Jesus, Jesus, } Grant me grace to
 Jesus, Jesus, Jesus, } fear thee.
 Jesus, Jesus, Jesus, }

JESUS, grant me grace inwardly to fear thee, and to avoid all occasions of offending thee.

Let thy threats of the torments, which shall fall on all sinners, the fear of losing thy love and thy heavenly inheritance, ever keep me in awe.

Let me not dare to live in sin, nor delay to come to repentance; lest the dreadful sentence of endless death and damnation, through thy wrath, fall upon me.

The powerful intercession of thy blessed mother, and all thy saints, but above all, thine own merits and mercy O my Saviour, ever be between thy avenging justice and me.

Enable me, O my God, to work out my salvation with fear and trembling; and make the apprehension of thy sacred judgment render me a more humble and diligent suppliant at the throne of mercy.

Have mercy on all sinners, Jesus, I beseech thee; turn them from their vicious ways, and make them true observers of thy law, and *sincere lovers* of thee; bring them to the path of *everlasting life*.

Have mercy also on the souls in purgatory,
c.

Glory be to the Father, &c.

Our Father, &c. Hail *Mary*, &c.

Eighth Petition.

Jesus, Jesus, Jesus, } Grant me grace tru-
Jesus, Jesus, Jesus, } ly to love thee.
Jesus, Jesus, Jesus, }

JESUS, grant me grace truly to love thee
for thy infinite goodness, and those great
mercies I have, and hope for ever to receive
from thee.

Let the remembrance of thy goodness and
patience, conquer the malice and wretched
inclinations of my perverse nature.

Let the considerations of my many deliver-
ances, let thy gracious call and keeping me
in the ways of life, shame me out of my in-
gratitude.

And what dost thou require of me, for and
for all thy mercies, but to love thee; and why,
but because thou art my only good?

O my good Lord, my whole life shall be
nothing but a desire of thee; and because I
truly love thee, I purpose most diligently to
keep thy commandments.

Have mercy on all sinners, &c.

Glory be to the Father, &c.

Our Father, &c. Hail *Mary*, &c.

Ninth Petition.

Jesus, Jesus, Jesus, } Grant me grace to
 Jesus, Jesus, Jesus, } remember my death.
 Jesus, Jesus, Jesus, }

JESUS, grant me grace always to remember my death, and the great account I then must render; that being kept so well disposed, my soul may go out acceptable to thee.

Then by the gracious intercession of thy blessed mother, and the assistance of the glorious St. *Michael*, deliver me from the danger of my souls enemy, and thou, my good angel, I beseech thee to help me.

Then, Lord Jesus, remember thy mercy: and turn not for my offences, thy face away from me.

Secure me against the terrors of that day by dying now daily on all earthly things, and having my continual conversation in heaven.

Let the remembrance of thy death warn me how to esteem my life; and the memory of thy resurrection, encourage me willingly to descend into the grave.

Have mercy on all sinners, &c.

Glory be to the Father and to the Son, and to the Holy Ghost.

As it was in the beginning, is now and ever shall be, world without end—Amen.

Our Father, &c. Hail Mary, &c.

Jefus, Jefus, Jefus, }
 Jefus, Jefus, Jefus, } Send me here my
 Jefus, Jefus, Jefus, } Purgatory.

JESUS, send me here my purgatory, and so prevent the torments of that cleansing fire, which after this life attends unpurified souls.

Vouchsafe me those merciful crosses and afflictions, which thou seest are necessary to break off my affections from all things here below.

Since none can see thee, that loves anything but in order to thyself; permit not my heart to find here the least rest but in panting for thee.

Too bitter, alas, will be the anguish of a frustrated soul, that desires, but cannot come thee, clogged with the heavy chains of sin. ere, then, O my Saviour, keep me continually mortified to this world, that purified throughly with the fire of thy love, I may immediately pass hence into thy everlasting joys.

Thine mercy on all sinners, Jesus, I beseech turn them from their vicious ways, and make them true observers of thy law and sinners of thee; bring them to the path of everlasting life.

Thine mercy also, on the souls in Purgato-

ry, for thy bitter passion, I beseech thee, and for thy glorious name Jesus.

O blessed Trinity, one eternal God, have mercy on me.

Glory be to the Father, &c.

Phil. ii. 8.

Our Lord Jesus Christ humbled himself, made obedient unto death, even the death of the cross.

HEAR my petitions, &c. *as before.*

Our Father, &c. Hail *Mary*, &c. I believe in God, &c.

Phil. ii. 10. 11.

In the name of JESUS, let every knee bow, of things in heaven, of things on earth, and of things under the earth: And let every tongue confess that our Lord JESUS CHRIST is in the glory of God the Father.

Eleventh Petition.

Jesus, Jesus, Jesus, } Grant me grace to
Jesus, Jesus, Jesus, } shun bad company
Jesus, Jesus, Jesus, }

JESUS, grant me grace to shun bad company, or if I chance to come among such I beseech thee by the merits of thy divine conversation among sinners, preserve me from being overcome by any temptation to mortal sin.

Make me, O blessed Lord, with dread still remember, that thou art present, and hearer of who of all our words and actions shall judge accordingly.

How dare I then converse with slanderous liars, drunkards, or swearers, or such whose discourse is either quarrellsome, dissolute, or vain?

Reprefs in me, Lord Jesus, all inordinate affections to the pleasures of this world, and give me grace to avoid all such, as would kindle the fire of sensual appetites in me.

Thy power defend, thy wisdom direct, thy fatherly pity chastise me; and make me so to live here among men, as to merit the conversation of angels hereafter.

Have mercy on all sinners, &c.

Glory be to the Father, &c.

Our Father, &c. Hail Mary, &c.

Twelfth Petition.

Jesus, Jesus, Jesus, } Grant me grace to
 Jesus, Jesus, Jesus, } call to thee for help.
 Jesus, Jesus, Jesus, }

JESUS, grant me grace in all my necessities to call for help to thee; and faithfully remember thy death and resurrection for me.

Wilt thou not hear my cries, that wouldst lay down thy life for my ransom; or canst thou not save me, that couldst take it up again for my crown?

Whom have I but thee, O my Jesus, whose own blessed mouth has pronounced, "Call upon me in the day of trouble, and I will deliver thee."

Thou art my sure rock of defence against all sorts of enemies; thou art ready to give grace to strengthen me to every good work.

In all my sufferings therefore, in all my weakness and temptations, will I confidently call upon thee; Hear me, O my Jesus, and when thou hearest, have mercy.

Have mercy on all sinners, &c.

Glory be to the Father, &c.

Our Father, &c. Hail *Mary*, &c.

Thirteenth Petition.

Jesus, Jesus, Jesus,	} Make me persevere in virtue
Jesus, Jesus, Jesus,	
Jesus, Jesus, Jesus,	

JESUS, make me persevere in virtue and good life; and never to give over serving thee, till thou bringest me to obtain for reward thy kingdom.

In all pious customs and holy duties, in my honest and necessary employments, continue to strengthen, O Lord, both my soul and body.

Is my life any thing but a pilgrimage upon earth, towards the new *Jerusalem*; to which he that sits down, or turns out of the way, can never arrive?

O Jesus, make me always consider thy blessed example, through how much pains, and constant labour thou pressedst on to a bitter death; because that was the way to a glorious resurrection.

Make me, O my Redeemer, seriously ponder those severe words, of thine, "He on that perseveres to the end, shall be saved."

Have mercy on all sinners, &c.

Glory be to the Father, &c.

Our Father, &c. Hail *Mary*, &c.

Fourteenth Petition.

Jesus, Jesus, Jesus, } Grant me grace to
 Jesus, Jesus, Jesus, } my mind on thee
 Jesus, Jesus, Jesus, }

JESUS, grant me grace to fix my mind on thee, especially in the time of prayer when I intend directly to converse with thee.

Stop the motion of my wandering mind, the desires of my unchaste heart, and suppress the power of my spiritual enemies which then draw my mind from heavenly thoughts to many vain imaginations.

So shall I with joy and gratitude, behold thee, as my deliverer from all the evils I have escaped, and as my benefactor, for all the good I have ever received, or can hope.

I shall see, that thou, O Lord art my only good; and that all other things are but means ordained by thee, to make me fix my mind on thee, to make me more to love thee; and be eternally happy.

O beloved of my soul, let all my thoughts here be fixed on thee, that I may become worthy hereafter to behold thee face to face in thy glory.

Have mercy on all sinners, &c.

Glory be to the Father, &c.

Our Father, &c. Hail *Mary*, &c.

Fifteenth Petition.

Jesus, Jesus, Jesus, } Give me grace to order
 Jesus, Jesus, Jesus, } my life with reference
 Jesus, Jesus, Jesus, } to my eternal welfare.

JESUS, give me grace to order my life to heartily intending, and wisely designing all the operations of my body and soul, for the honor of thy most holy name and my eternal welfare.

For what else is this world but a school to bring up souls, and fit them for the other.— And how are they fitted, but by an eager desire of enjoying God their only end?

Break my froward spirit, O Jesus, make it humble and obedient: grant me grace to depart hence with a contempt of this world, and with a joyful heart to come to thee.

Let the memory of thy passion make me chearfully undergo all temptations or sufferings here for thy love; whilst my soul breathes after that blisful life, and immortal glory, which thou hast ordained in heaven for thy servants.

O Jesus, let me frequently and attentively consider that whatsoever I gain, if I loose thee, all is lost: and whatsoever I loose, if in thee, all is gained.

Have mercy on all sinners, Jesus, I beseech
 thee, &c.

Glory be to the Father, and to the Son,
 and to the Holy Ghost.

As it was in the beginning, is now and ever
 world without end.—*Amen.*

Phil. ii. 8.

Our Lord JESUS CHRIST humbled himself, made obe-
 dient unto death, even the death of the cross.

HEAR these my petitions, &c. *as before.*

Our Father, &c. Hail *Mary*, &c. I be-
 lieve in God, &c.

The ROSARY of the Blessed name of Jesus.

In the name of the Father, and of the Son,
 and of the Holy Ghost.—*Amen.*

THOU, O Lord, wilt open my lips.

And my tongue shall announce thy praise.

Incline unto my aid, O God.

Glory be to the Father, and to the Son,
 and to the Holy Ghost.

As it was in the beginning, is now and
 will be for ever.—*Amen.*

The five Mysteries of the first part.

I.

THE Incarnation of our Lord Jesus Christ.

The Meditation.

THE Son of God assumes human flesh out
 of the pure blood of the blessed *Mary*,

ever Virgin, and is made man in her womb
O Jesus, Son of David, have mercy on us
—ten times.

Glory be to the Father, &c.

II.

THE birth of our Lord Jesus Christ.

The Meditation.

THE Saviour of the world is born for our redemption: his mother remaining a Virgin.

O Jesus Son of David, have mercy on us
—ten times.

Glory be to the Father, &c.

THE circumcision of our Lord Jesus Christ

The Meditation.

OUR Saviour being eight days old, begins to suffer for our sins, and his blood already flows for us. He is circumcised according to the law, as if he had been himself a sinner.

O Jesus, Son of David, have mercy on us
—ten times. Glory be to the Father, &c.

IV.

OUR Lord Jesus Christ is found in the temple.

The Meditation.

OUR Saviour being twelve years old, shew himself more than mortal by his knowledge and wisdom, teaching the teachers of the Jews.

O *Jesus*, Son of *David*, have mercy on us
—ten times. Glory be to the Father, &c.

V.

THE baptism of our Lord *Jesus Christ*.

The Meditation.

THE Saviour of the world is baptized by
St. *John*. The eternal Father declares
him to be his Son.

O *Jesus*, Son of *David*, have mercy on us
—ten times. Glory be to the Father, &c.

The Prayer.

O JESUS, whose name is above all names,
that in the name of JESUS every knee may
bend, of those that are in heaven on earth,
and in hell. Who at the times appointed by
the Eternal Wisdom, assumedst flesh in the
womb of the blessed *Mary*, ever Virgin, and
thus became the son of *David*; whose birth
gladdened men and angels. Who began so ear-
ly to suffer for us, and to shed on our account
that blood that washeth away the sins of the
world. Whose immortal wisdom appeared at
the age of twelve years. To whose baptism all
heaven was attentive, grant to us to celebrate
those mysteries to thy honour, and our own
salvation. Who with the Father and the Holy
Ghost livest and reignest, one God, for all
eternity.—*Amen.*

The five Mysteries of the second part.

I.

OUR Saviour washeth his disciples feet.

The Meditation.

OUR Saviour to shew us an example of humility, and how much we ought to serve each other, descendeth so low as to wash the feet of his disciples, though he is the God whom heaven and earth adore.

O Jesus of Nazareth, king of the Jews, have mercy on us—ten times. Glory, &c.

II.

THE Prayer of our Lord Jesus Christ in the garden.

The Meditation.

OUR Saviour knowing his passion to be now at hand, is so affected with the thought of it, and so oppressed with the load of our sins, that he prays to his almighty Father that the bitter cup might pass away from him.

O Jesus of Nazareth, king of the Jews, have mercy on us—ten times. Glory, &c.

II.

OUR Saviour is apprehended.

The Meditation.

OUR Saviour, as if he had been no more than mortal man, yields to the power of men, and permits himself for our redemption to be apprehended as if he were a malefactor.

THE ROSARY OF JESUS

24

O Jesus of Nazareth, king of the Jews.
Have mercy on us—ten times. Glory, &c.

IV.

OUR Saviour carries his cross.

The Meditation.

OUR Saviour being torn with scourges, and pierced with thorns, to expiate our sins, obliged to carry the cross, on which he is to die, and moves on laboring in sorrow, towards the place of his crucifixion.

O Jesus of Nazareth, king of the Jews,
Have mercy on us—ten times. Glory, &c.

V.

THE descent of our Saviour into hell.

The Meditation.

THE soul of our Saviour being separated by death from the body, descends to that place, where the saints were expecting his resurrection.

The Prayer.

JESUS, whose name is above all names, at in the name of JESUS every knee may bow of those that are in heaven, on earth, and in hell. Whose mysterious humiliations and appointed for thee, on account of thy appearing in thy washing of the feet of thy servants and creatures: in thy distress, and bloody sweat: in thy being crucified and brought before courts as a criminal.

minal : in thy bearing the load of the cross and in the separation of thy soul from thy body, and its descent to the regions below, grant to us to celebrate these mysteries with honor, and our own salvation. Who with the Father and the Holy Ghost, livest and reignest one God for all eternity. Amen.

The five Mysteries of the third Part
I.

THE resurrection of our Lord Jesus Christ.
The Meditation.

THE soul of our Lord Jesus Christ, which had been separated from the body, was united to it by a miracle of the almighty God, and that body which had been dead began to live no more.

O Jesus, Son of the living God, have mercy on us—*ten times*. Glory, &c.

II.

THE ascension of our Lord Jesus Christ.

The Meditation.

OUR Lord Jesus Christ ascends into the highest heaven, where the Saviour of mankind sits at the right hand of God the Father Almighty.

O Jesus, Son of the living God, have mercy on us—*ten times*. Glory, &c.

III.

OUR Lord Jesus Christ sends down the Holy Ghost.

The Meditation.

Saviour now seated at the right hand
 of his almighty Father, sends down
 His Ghost, to inspire and animate his
 Saints, that they may be qualified to pub-
 lickly acknowledge his cross and his glory.
 O Jesus, Son of the living God, have mer-
 —ten times. Glory, &c.

IV.

Lord Jesus Christ crowning the blef-
 seds.

The Meditation.

Saviour having by his passion, resur-
 rection, and ascension, opened a way for
 all of Adam to Heaven, which they had
 lost, bestows to his Mother and his
 Saints a crown of immortal glory.
 O Jesus, Son of the living God, have mer-
 —ten times. Glory &c.

V.

Lord Jesus Christ coming to judg-
 ment.

The Meditation.

Saviour will come in power and ma-
 jesty, to judge the living and the dead,
 according to their works.
 O Jesus, Son of the living God, have mer-
 —ten times. Glory, &c.

The Prayer

O JESUS, whose name it is that in the name of J may bend, of those that earth, and in hell: whose by the cross for mankind, thou from death, glorious and in thy ascension triumphed over captivity captive. Who accursed, sent down the spirit from the Father and the Son and the Enlivener, who by thy bounty, of thy almighty hand chosen children of *Adam* that no eye hath seen, nor ear hath it entered into the heart who will come forth in power to judge the living and the dead, throne all mortals will applaud and celebrate those mysteries to our own salvation: who with the Holy Ghost, livest and reignest for all eternity.—*Amen.*

N. B. The repeating the meditations, is not absolutely necessary, who cannot meditate on them may say the creed before-hand and in that of the blessed Virgin.

The works belonging to the Rosary of the blessed Virgin, *under any sin.*

AN ADVERTISEMENT

ing the following Method of saying the
R O S A R Y.

THE devotion of the Rosary, (so called, because it is, as it were, a chaplet of equal roses; that is, of most sweet and pure prayers) was first revealed by the blessed virgin to St. *Dominick*, the father and founder of the holy order of preachers, as a devotion most efficacious for the obtaining of favours from God, and averting all evils from ourselves. It consists of fifteen *Pater*

ners, and a hundred and fifty *Ave Marias*, and is divided into three parts, where each contains five *Decads*; that is, five *Our Fathers*, and fifty *Ave Marias*.

In each of these *Decads*, in the following method, is assigned one of the principal mysteries of the life of our Saviour, or his blessed Mother, as a matter of meditation wherein the mind is to exercise itself while saying, and therefore is prefixed before the beginning of each *Decad*.

The mysteries also (in number fifteen) are divided into three parts, answerable to the three parts of the *Rosary*; that is, into five *joyful mysteries*, for the first part of the *Rosary*; five *sorrowful* for the second; and five *glorious* for the third.

H

Now the use of the following manner of saying the *Rosary*, consisting of devout application or attention of the mind to the mystery assigned, while the words are saying, and raising correspondent affections in the will, such as the devotions and exercises of each one shall suggest. For example, in the first part, of the joy and thanksgiving for the coming of our Redeemer, and the great work of our redemption. In the second, of compassion for the sufferings of our Lord, and contrition for our sins which were the cause of them. In the third, of the exaltation of the glory of our Saviour, and his blessed mother, and hope through the merits of his passion, and her intercession, that we may be made partakers of glory with them.

He that shall say the *Rosary* with this intention of mind and affection of will, will undoubtedly give much glory to God, and benefit to his own soul; which was the intention of pope *Pius* the Vth, (of the name of St. *Dominick*) in ordering the meditative prayers, as they are set down in the following manner.

The JOYFUL MYSTERIES assigned for the days of the month, and *Thursdays*, through the year, and the days in *Advent*, and after *Epiphany*.
The first Mystery.—*The Meditation.*
 LET us contemplate in this mys-

The angel *Gabriel* saluted our blessed Lady with the title of *full of grace* ; and declared unto her the incarnation of our Lord and Saviour *Jesus Christ*.

Then say, *Our Father*, &c. Once.

Hail Mary, &c. Ten times.

OUR Father, who art in Heaven, hallowed be thy name ; thy kingdom come ; thy will be done on earth as it is in heaven. Give us this day our daily bread ; and forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation ; but deliver us from evil.—Amen.

HAIL *Mary*, full of grace, the Lord is with thee. Blessed art thou among women ; and blessed is the fruit of thy womb, *Jesus*. Holy *Mary*, Mother of God, pray for us sinners, now and in the hour of our death. Amen.

The Prayer.

OHOLY *Mary*, queen of Virgins, by the most high mystery of the incarnation of thy beloved Son our Lord, *Jesus Christ*, by which our salvation was so happily begun, obtain for us by thy intercession, light to know this so great benefit, which he hath bestowed upon us, vouchsafing in it to make himself our brother, and thee, his own most beloved mother, our mother also.—Amen.

The second Mystery.—The Meditation.

LET us contemplate in this mystery, how the blessed virgin *Mary*, understanding from the angel that her cousin *St. Elizabeth*, had conceived, went with haste into the mountains of *Judea* to visit her, and remained with her three months.

The Prayer.

O HOLY Virgin, most spotless mirror of humility, by that exceeding charity which moved thee to visit thy holy cousin *St. Elizabeth*, obtain for us by thy intercession, that our hearts may be so visited by thy most holy Son, that freed from all sin we may praise him, and give him thanks for ever.—Amen.

The third Mystery.—The Meditation.

LET us contemplate in this mystery, how the blessed Virgin *Mary*, when the time of her delivery was come, brought forth our redeemer, *Christ Jesus*, at midnight, and laid him in a manger, because there was no room for him in the inns of *Bethlehem*.

The Prayer.

O MOST pure mother of God, by thy virginal and most joyful delivery, by which thou gavest unto the world thy only Son our Saviour, we beseech thee obtain for us by thy intercession, grace to lead so pure and holy a life in this world, that we may worthily sing without ceasing both day and night the mer-

cies of thy Son, and the benefits to us
thee.—Amen.

The fourth Mystery.—The Meditation.

LET us contemplate in this mystery, how the most blessed Virgin *Mary*, on the day of her purification *presented the child Jesus in the temple* where holy *Simeon* giving thanks to God, with great devotion received him in his arms.

The Prayer.

O HOLY Virgin, most admirable mistress and pattern of obedience, who didst present in the temple the Lord of the temple, obtain for us of thy beloved Son that, with holy *Simeon* and devout *Anna*, we may praise and glorify him for ever.—Amen.

The fifth Mystery.—The Meditation.

LET us contemplate in this mystery, how the blessed Virgin *Mary*, having lost without any fault of hers her beloved Son in *Jerusalem*, sought him for the space of three years, and at length found him the third day in the temple in the midst of the doctors disputing with them, being of the age of twelve years.

The Prayer.

MOST blessed Virgin, more than martyr in thy sufferings, and yet the comfort of us as are afflicted ; by that unspeakable joy *thy soul* was filled in finding thy

beloved Son in the temple in the midst of the doctors, disputing with them, obtain of him for us so to seek him and find him in the holy Catholic Church, that we may never be separated from him.—Amen.

Salve, Regina.

HAIL holy Queen, Mother of mercy, our life, our sweetness and our hope; to thee do we cry poor banished sons of *Eve*; to thee do we send up our tears, mourning and weeping, in this valley of tears; turn thee, most gracious advocate, thy eyes of mercy towards us, and after this our exile, show unto us, the blessed fruit of thy womb, *Jesus*. O most clement, most pious, and most sweet Virgin *Mary*.

V. Pray for us, holy mother of God.

R. That we may be made worthy of the promises of Christ.

Let us pray.

HEAR, O merciful God, the prayer of thy servants, that we who meet together in the society of the most holy *Rosary* of the blessed Virgin mother of God, by her intercession may by thee be delivered from the dangers that continually hang over us.—Amen.

the Dolorous or sorrowful Mysteries for TUESDAYS and FRIDAYS through the year, and SUNDAYS, in SEPT.

The first Mystery.—The Meditation.

LET us contemplate in this mystery, how our Lord Jesus Christ was so afflicted in the garden of *Gethsemani*, that his body was bedewed in a bloody sweat, which ran trickling down in great drops to the ground.

Our Father, &c. Hail Mary, &c. *as before.*

The Prayer.

[MOST holy Virgin, more than martyr, by that ardent prayer, which thy beloved Son poured forth unto his Father in the garden, vouchsafe to intercede for us, that our Son, being reduced to the obedience of a Son, we may always, and in all things conform, and subject ourselves to the will of God. Amen.]

The second Mystery.—The Meditation.

LET us contemplate in this mystery, how our Lord Jesus Christ was most cruelly scourged in *Pilate's* house, the number of stripes they gave him being (as it was revealed to *St. Bridget*) above five thousand.

The Prayer.

MOTHER of God, overflowing fountain of patience, by these stripes, thy dear and most beloved Son vouchsafed to suffer for us, to obtain of him for us grace, that we

may know how to mortify our rebellious senses, and cut off all occasions of sinning, with that sword of grief and compassion which pierced thy most tender soul.—Amen.

The third mystery.—The Meditation.

LET us contemplate in this mystery, how those cruel ministers of Satan platted a crown of sharp thorns, and most cruelly pressed it on the most sacred head of our Lord *Jesus Christ*.

The Prayer.

O MOTHER of our eternal prince and king of glory, by those sharp thorns wherewith his most holy head was pierced, we beseech thee, that by thy intercession, we may be delivered here from all motions of pride, and in the day of judgment from that confusion which our sins deserve.—Amen.

The Fourth mystery.—The Meditation.

LET us contemplate in this mystery, how our Lord *Jesus Christ*, being sentenced to die, bore with great patience the cross, which was laid upon him for his greater torment and ignominy.

The Prayer.

O HOLY Virgin, example of patience, by the most painful carrying of the cross, in which thy son, our Lord *Jesus Christ*, bore the heavy weight of our sins, obtain of him for us, by thy intercession, courage and strength to follow his steps and bear our cross.

and him unto the end of our lives.—Amen.

The fifth mystery.—The Meditation.

LET us contemplate in this mystery, how our Lord Jesus Christ, being come to *Mount Calvary*, was stript of his cloaths, and hands and feet most cruelly nailed to the cross, in the presence of his most afflicted mother.

The Prayer.

HOLY *Mary*, mother of God, as the body of thy beloved son was for us extended on the cross, so may our desires be more and more extended in his service, our hearts wounded with compassion of most bitter passion; and thou, O most chaste Virgin, vouchsafe to negotiate for with us, the work of our salvation by powerful intercession.—Amen.

Glory be to the Father, &c.

Pail, holy queen, &c. *with the verse and answer.*



Glorious Mysteries, for *Wednesdays* and *Saturdays* through the year, and *Sundays* after *Easter*. until *Advent*.

The first mystery.—The Meditation.

LET us contemplate in this mystery, how our Lord Jesus Christ triumphing gloriously over death, rose again the third day from the *dead* and impassible.

Our Father, &c.—Hail *Mary*, &c. as
fore.

The Prayer.

O GLORIOUS Virgin Mary, by that unspeakable joy thou receivedst in the resurrection of thy only Son, we beseech thee obtain of him for us, that our hearts never go astray after the false joys of the world, but may be ever wholly employed in the pursuit of the only true and solid joys of heaven.—Amen.

The Second mystery.—The Meditation.

LET us contemplate in this mystery, how our Lord Jesus Christ, forty days after his resurrection, ascended into heaven, attended by angels, in the sight of his most holy mother, his holy apostles and disciples, to the great admiration of them all.

The Prayer.

O MOTHER of God, comfort of the afflicted as thy beloved Son when ascending into heaven lifted up his hands and blessed his apostles, so vouchsafe, most holy Mother, to lift up thy pure hands to him for us, that we may enjoy the benefits of his blessing and thine here on earth, and hereafter in heaven.—Amen.

The third Mystery.—The Meditation.

LET us contemplate in this mystery, how our Lord Jesus Christ being seated on the right hand of God, sent (as he had prom-

the Holy Ghost upon his apostles, who after he ascended, returned to *Jerusalem*, and continued in prayer and supplication with the blessed *Virgin Mary*, expecting the performance of his promise.

The Prayer.

O SACRED Virgin, tabernacle of the Holy Ghost, we beseech thee, obtain by thy intercession, that this most sweet comforter, whom thy beloved Son sent down upon his apostles, filling them thereby with spiritual joy, may teach us in this world the true way of salvation, and make us walk in the paths of virtue and good works.—Amen.

The fourth mystery.—The Meditation.

LET us contemplate in this mystery, how the glorious Virgin, twelve years after the resurrection of her Son, passed out of this world, and was by him assumed into heaven, accompanied by the holy angels.

The Prayer.

O MOST prudent Virgin, who entering into the heavenly palace, didst fill the holy angels with joy, and men with hope, vouchsafe to intercede for us at the hour of our death, that free from the illusions and temptations of the devil, we may joyfully and *securely pass* out of this temporal state, *enjoy the happiness of eternal life.*—Amen

The fifth mystery.—The Meditation.

LET us contemplate in this mystery, how the glorious Virgin *Mary*, was with great jubilee and exultation of the whole court of heaven, and particular glory of all the saints, crowned by her Son with the brightest diadem of glory.

The Prayer.

O GLORIOUS Queen of all the heavenly citizens, we beseech thee, accept this Rosary, which as a crown of roses we offer at thy feet; and grant, most gracious Lady, that by thy intercession our souls may be enflamed with so ardent a desire of seeing thee so gloriously crowned, that it may never die in us until it shall be changed into the happy fruition of thy blessed sight.

Hail, holy Queen, &c.

With the verse and prayer as before.

And the Litany of the blessed Virgin as followeth.

The Litany of our blessed Lady of LORETTA.

So called, because it is usually sung in the sacred Church of LORETTA, upon all the SATURDAYS in the year, and feasts of the blessed Virgin MARY.

A N T H E M.

WE fly to your patronage, O holy mother of God, despise not our prayers in our necessities, but deliver us from all dangers, O ever glorious and blessed Virgin.

D have mercy on us.
 rist have mercy on us.
 ive mercy on us.
 ear us.
 graciously hear us.
 : Father of Heaven, have mercy on us.
 e Son, redeemer of the world, have
 y on us.
 e Holy Ghost, have mercy on us.
 rinity, one God, have mercy on us.
 lary,
 lother of God,
 irgin of Virgins,
 of Christ,
 of divine grace,
 re Mother,
 aste Mother,
 e Mother,
 ed Mother,
 e Mother,
 ble Mother,
 of our Creator,
 of our Saviour,
 rudent Virgin,
 to be venerated,
 to be praised,
 ul Virgin,
 t Virgin,
 l Virgin,
 of justice,

Pray for us.

Seat of Wisdom,
 Cause of our joy,
 Spiritual Vessel,
 Honorable Vessel,
 Rare vessel of devotion,
 Mystical Rose,
 Tower of *David*,
 Tower of Ivory,
 Golden House,
 Ark of the Covenant,
 Gate of Heaven,
 Morning Star,
 Health of the Sick,
 Refuge of Sinners,
 Comfortress of the afflicted,
 Help of Christians,
 Queen of Angels,
 Queen of Patriarchs,
 Queen of Prophets,
 Queen of Apostles,
 Queen of Martyrs,
 Queen of Confessors,
 Queen of Virgins,
 Queen of all Saints,

Pray for us.

Lamb of God, who takest away the sins of the world, spare us, O Lord.

Lamb of God, who takest away the sins of the world, graciously hear us, O Lord.

Lamb of God, who takest away the sins of the world, have mercy on us.

Ant. We fly to your patronage, O hol

mother of God, despise not our prayers in our necessities, but deliver us from all dangers, O ever glorious and blessed Virgin.

V. Pray for us, holy Mother of God.

R. That we may be made worthy of the promises of Christ.

Let us pray.

POUR forth, we beseech thee, O Lord, thy grace into our hearts, that we to whom the incarnation of Christ thy Son has been made known by the message of an angel, may by his passion and cross be brought to the glory of his resurrection: through the same Christ our Lord. — Amen.

V. The divine help remain always with us.

R. Amen.

V. And may the souls of the faithful rest in peace. *R.* Amen.

To the Catholic Reader.

‘ **W**HOSOEVER shall say devoutly these
 ‘ ensuing prayers in honour of the most
 ‘ sacred *passion* of our Lord and Saviour *Jesus*
 ‘ *Christ*, and in the honour of his most blessed
 ‘ mother the Virgin *Mary*, and continue the
 ‘ said devotions for the space of thirty days,
 ‘ may hope mercifully to obtain his lawful
 ‘ request, as hath been often experienced.’

A Prayer to our Lord Jesus Christ.

GLORY, honour and praise be to our
 Lord *Jesus Christ*: may all the worl

adore thee: blessed be thy holy name, who for us, sinners, vouchsafedst to be born of an humble Virgin, and blessed be thine infinite goodness, who diedst upon the cross for our redemption.

O Jesus, Son of God, and Saviour of mankind, we beseech thee, have mercy on us, and so dispose our lives here by thy grace, that we may hereafter rejoice with thee for ever in thy heavenly kingdom.—*Amen.*

A Prayer to our blessed Redeemer, in honour of his bitter passion.

Kneeling before a Crucifix, to remind you of the passion of our Lord JESUS CHRIST, say the following prayer to obtain your lawful petition.

O LORD Jesus, my blessed Saviour and Redeemer, the true Comforter of all sad desolate and distressed souls! behold thy poor servant, humbly prostrate at the foot of thy holy cross, deploring his misery, imploring thy mercy, and beseeching thee to take pity and compassion upon him (in this his present and pressing affliction, infirmity, poverty, temptation, trouble, or whatsoever other spiritual or corporal necessity.)

Hear my prayers, O assured refuge of all afflicted wretches! behold my tears, consider my sorrows, and remedy my distresses; for finding myself encompassed with very grievous calamities, by reason of my great crim

DEVOUT PRAYERS

I know not whither to fly for succour, or whom I may make my moan, but to thee meek and merciful Saviour, with a full hope and confidence that thou, O my loving Redeemer, wilt vouchsafe graciously to hear me, and in thy great mercy to receive the humble petition of thy poor suppliant, and by thy love, which thy blessed soul perceived at the time of thy alliance with our human nature when resolving with the Father and the Holy Ghost, to unite thy divine person to mortal flesh, for man's salvation, thou didst send thy angel to the holy Virgin *Mary*, with thy happy tidings, and cloathing thyself with our human nature in her chaste womb, maintainedst true God, and true Man.

By the anguish thou enduredst, when the time of thy passion drawing nigh, thou presentedst to thy eternal Father, that if it might stand with his divine will, thou desiredst that bitter chalice might pass away from thee; concluding with a most perfect act of resignation, "Not my will, O heavenly Father, but thine be fulfilled."

By the outrageous injuries, shameful abuses, cruel blows, contumelious blasphemies, forged witnesss, false accusations, and unjust judgements, which thou, innocent lamb, patiently enduredst; by the shackles which fettered thy limbs, the tears which flowed

thy eyes, the blood which trickled from thy whole body ; by the fears, sorrows, and sadness of thy heart ; by the dishonor thou receivedst in being stript of thy garment, to nail thee to the cross in the sight of thy sorrowful mother, and in the presence of all the people.

By thy royal head crowned with thorns, and smitten with a reed ; by thy thirst quenched with vinegar and gall ; by thy side opened with a spear, and issuing out blood and water, to refresh our souls with that living fountain of thy love and mercy ; by the sharp nails wherewith thy tender hands and feet were cruelly pierced, and fastened to the cross ; by the recommendation of thy departing soul to thy heavenly Father, saying, " Into thy hands I commend my spirit : " by thy praying for thy enemies, saying, " O Father forgive them, for they know not what they do : " by thy giving up the ghost, when thou criedst out with a loud voice, " My God, my God, why hast thou forsaken me ? " and thou (bowing down thy most blessed head to reach us the kiss of peace) saidst, " All is finished."

By the great mercy thou shewedst towards the penitent thief, saying, " This day thou shalt be with me in paradise : " by thy descent into Limbus, and the joy thou communicated to the just souls there detained : by the glory of thy triumphant resurrection, a

the comfortable apparition thou frequently didst make for forty days space to thy sacred Virgin mother, to thy apostles, and thy other chosen friends and servants; by thy admirable ascension, when (in the sight of thy mother and thy apostles) thou wert elevated into heaven; by the miraculous coming down of the Holy Ghost in the form of fiery tongues whereby thou replenishedst the hearts of thy disciples with thy love, and gavest strength and fortitude to plant thy faith in the whole world; by the dreadful day of general judgment, in which thou art to give sentence to all mankind.

By all those sorrows, joys, passions, compassions, take pity on me, O compassionate Redeemer, hear my prayers, and grant me that, for which now I most humbly and heartily petition thee.

[Mention here the thing you desire, or reflect mentally upon it.]

Give me O gracious Saviour, a confidence of obtaining thy divine succour and comfort who, according to thy infinite goodness, art always ready to grant the request of them who really fear and love thee, even their own soul's desire and satisfaction: bestow on me also, O my blessed Lord *Jesus*, a constant faith, a confident hope, a perfect charity, cordial contrition, a sincere confession, a competent satisfaction, a diligent custody of

self from future failings, an heroic contempt of the world, a compleat conquest of my passions, a zealous imitation of thy exemplary life and conversation, an entire accomplishment of my vows, and absolute mortification of my self-will, a willing readiness to die for thy love and honor; a final perseverance in grace and good works, a happy departure of my soul out of this world, with my perfect senses about me, the holy sacraments to strengthen me, thyself, O Lord Jesus, to comfort me, thy sacred Virgin mother, with the saints, my particular patrons, to pray for me, and my good angel to conduct me to eternal rest, eternal life, eternal happiness. — Amen.

—♦—
Aspirations to the most holy Sacrament.

BEHOLD, O Lord, I have thee now who hast all things; I possess thee, who possessest all things, and who canst do all things: Take off my heart then, O my God and my All, from all other things but thee, in all which there is nothing but vanity and affliction of spirit: Let my heart be fixed on thee alone, let me ever repose in thee, where alone my treasure is, the sovereign truth, true happiness, and happy eternity.

Let my soul, O Lord God, be sensible of the happiness of thy presence. Let me taste *how* sweet thou art, O Lord: that, being *al*
by thy love, I may never more hu

After worldly joys, for thou art the joy of my heart, and my portion for ever.

Thou art the physician of my soul, who healest all our infirmities by thy sacred blood: and I am that sick man, whom thou camest from heaven to heal. O heal my soul! for I have sinned against thee.

Thou art the good shepherd, who hast laid down thy life for thy sheep: Behold I am that sheep that was lost, and yet thou vouchest to feed me with thy body and blood.— Take me now upon thy shoulders to carry me home. What canst thou deny me, who hast given me thyself? Govern me, and nothing will be wanting to me, in the place of pasture, where thou hast placed me, until thou ringest me to the happy pastures of life eternal.

O true light, which enlightenest every man, that cometh into this world; enlighten my eyes, that I may never sleep in death.

O fire, ever burning and never decaying, behold how tepid and cold I am. In flame my senses and my heart, that they may burn with thy love. For thou camest to cast fire upon earth: and what dost thou desire, but that it be enkindled?

A Prayer to God the Father.

O GOD the Father of our Lord Jesus Christ, God of patriarchs and prophets, God of apostles and martyrs, God of virgin

and of all believers: we beseech mercy on us: thou who didst send our Saviour Jesus Christ to redeem the Son born of the Virgin Mary, by the mission of the Holy Ghost. The word FLESH to deliver us from eternal

I beseech thee, O Lord, have mercy on thy servant; judge me not according to my works, for I have been disobedient to thy commandments; but thou lovest mercy, have mercy on me, who now I make confession of all my sins, for the sake of thy holy name forgive all my

Grant me to abide in thy holy Church, with an undefiled faith, a pure heart; with a firm devotion, and a love of thee, and perseverance in this to my life's end. Deliver me from eternal pains, and everlasting torments thou hast prepared for the wicked. For our Lord and blessed Saviour Jesus whom, and in whom, be ascribed all honor, power, and glory, forever.—*Amen.*

A Prayer to our good Angel

O HOLY and happy spirit, who art my merciful creator's appointment, my faithful keeper, my friendly and my charitable protector, since the instance of my birth till this present I humbly beseech thee to contin

and custody over me in all places, in all company, on all occasions. Preserve me, O my good Angel, defend me, and deliver me both while I sleep, and when I am awake, from all diabolical incursions, from all evil temptation from all dangers of soul and body, and from a sudden and unprovided death. Be thou graciously pleased to present my humble petition to our heavenly Father, and obtain for me thy poor pupil, courage to overcome myself, and strength to get a compleat victory over sin, satan and sensuality; especially, if there lurks any secret crime in my conscience, obtain for me light to discern it, a will to detect it, time to confess it, and grace to amend.

Abandon not my poor soul, I beseech thee O blessed spirit, for the love of Jesus Christ who hath not spared his dearest blood and life to save it; but remain constantly faithful, favourable, and friendly to me, all the moments of my life; and take a special and particular care and charge of me in my last gasp and agony.

Defend me then in that dreadful hour, powerful guardian, from the fury of the enemy, and convey my departing soul into the bosom of my dearly beloved Lord and make there to praise him with thyself for evermore.

O my good guide, I again and again *treat this my humble and earnest suit, beseeching thee, neither to forsake me during*

transitory life, nor to forget me, when all the world will leave me; that through thy safe and secure conduct, I may so pass through the wearisome troubles of this earthly pilgrimage, as that I may find eternal rest in the heavenly paradise.—Amen.

A Prayer to the glorious Virgin Mary, Mother of God.

EVER glorious and blessed Virgin Mary, queen of virgins, mother of mercy, hope and comfort of all desolate souls, through that sword of grief, which pierced thy heart while thy only son *Christ Jesus*, our Lord, suffered on the cross, death and ignominy: through his filial tenderness of purest love in thy behalf, grieving in thy grief, while from his cross he bequeathed thee to the protection of his disciple *St. John*, take pity, I beseech thee, on my poverty and wants; have compassion on my anxiety and cares, help and comfort me in all my infirmities and miseries whatsoever. Thou art the mother of mercies, the comfort of the afflicted and desolate, the refuge of the needy and orphans, behold then with an eye of pity, a miserable forlorn wretch, and hear my prayers; and seeing (for just punishment of my sins) I am surrounded with many evils, and much anguish, unto whom shall I have recourse, or where can I be more securely sheltered than under thy powerful protection.

ous Virgin *Mary*, mother of my Lord
viour Jesus Christ, comfort and redress
lost nature, hearken therefore, I be-
see, with compassion and pity, to my
request and prayers. I beg it by the
mercy of thy dearest Son, by that love
with he embraced our human nature,
us from damnation; God *became man*;
ou his holy mother; vouchsafeing mer-
to visit the world with his presence,
orth from the chaste inclosure of thy
womb: I beg it by that anguish of
which thy most dear Son our Lord *Je-*
ist endured on Mount *Olivet*, beseech-
heavenly Father to *take away* (if pos-
sible) *that bitter chalice of his future passion*; by
the times repeated prayer in the garden,
mournful steps, when with tears thou
paniedst him to that doleful spectacle
sufferings and death; by the whips,
cords, ignominies false accusations, and
condemnation; by that garment gain-
casting lot; by his tears and drops of
sweat; by his silence and patience;
fear, sadness and grief of heart; by
anguish and pain in nailing him to the
thy presence, and in the sight of the
world; by his royal head crowned with
thorns and struck with a reed; by his thirst
for portion of vinegar and gall; by the
that pierced his sacred side, and by the

blood and water, which flowing thence, did shower on us plenty of mercy and grace; by those nails struck into his hands and feet; by that precious soul and pure spirit which he, (crying with a loud voice, *My God, my God, why hast thou forsaken me!*) recommended to his heavenly Father, and with an inclined head gave up the ghost, saying, *All is consummated*; by the rending of the rocks and tearing of the veil of the temple; by the earthquake; by the darkening of the sun and moon; by his mercy shewn to the penitent thief; by his adorable cross and bitter passion; by his descent into hell to those souls, which he comforted with his glorious sight, by that joy, glory, and victory of his holy resurrection, and appearing unto his elect Virgin mother, and to the rest of his disciples for forty days; by his admirable ascension, when they beholding him, he was elevated into heaven; by the grace of the Holy Paraclete, which he in fiery tongues infused into the hearts of his disciples, and by their zeal inflamed the rest of the universe; by that last and dreadful day, when he shall come to judge the living and the dead, and the world by fire; by all the compassion he bore thee in this life, and by the ineffable joy thou felt, being in his sight assumed into Heaven, where, world without end thou livest and rejoicest in him; comfort my heart, and hear this my prayer, for which

a thy supplicant ; (*ask here devoutly what-
er you please*) and as I am confident in thy
powerful intercession with thy Son, the Lord
giver of life, who granteth mercifully the
request of all, that love him, and doth relieve
those that faithfully supplicate him. Where-
fore, O most blessed Virgin *Mary*, according
to my present need in this, and in all other
things whatsoever, for that, which I humbly
beseech thy sacred name and assistance, obtain
for me of thy dearest Son our Lord God,
firm hope in the Catholic faith, perfect cha-
rity, true contrition of heart, a fountain of
tears, sincere confession and refraining from
sin, condign satisfaction, love of God and my
neighbor, contempt of the world, and true
humility to suffer affronts, ignominies, and, if
I be, an opprobrious death, for the love of
thy Son our redeemer Jesus Christ. Obtain
for me perseverance in good works, perform-
ance of my good purposes and vows, mortifi-
cation of my self-will, conversation pleasing
to thee, and in the last hour of my life, a
sincere and true repentance and patience in
body and mind, and a happy death; lastly, for
the souls of my parents, brothers, sisters and
relations, living and dead, obtain for us
I beseech thee life everlasting.—Amen.

Another Prayer to the blessed Virgin Mary.

ALL, blessed Virgin *Mary*! mother of
God! queen of heaven! gate of para-

dise ! and lady of the world ! Thou art a singular pure virgin ! Thou wert conceived without sin, conceivedst also, and broughtest forth without blemish, thy Son Jesus, the Creator and Redeemer of the world. All this I do believe undoubtedly. Pray for me to Jesus thy beloved Son, to free me from all evil.—Amen.

The Prayers of St. BRIDGET, to be said in honor of the sacred wounds of our most blessed Saviour.

O MOST benign Lord Jesus Christ, eternal happiness of those, who love thee, joy above desire, firm hope of the hopeless, solace of the sorrowful, and most merciful lover of all penitential sinners, who hast said, *thy delight is to be with the sons of men*, for the love of whom thou didst assume human nature in the fullness of time ; remember, most holy Lord Jesus, all those sharp sorrows which then pierced thy sacred soul, from the first instant of thy incarnation, until the time of thy solitary passion, pre-ordained from all eternity : remember, O most amiable Saviour, all those bitter anguishes, thou didst suffer, when at thy last supper thou didst wash the feet of thy disciples, didst feed them with the sacred banquet of thy precious body and blood, and most sweetly comforting them didst foretell them thy ensuing passion, after which

to *Mount Olivet*, thou saidst, *my soul is ful unto death*: remember, I beseech O most benign Saviour, the bitter grief which thy sacred soul didst suffer when praying three several times to thy heavenly Father, thou didst sweat water and thou wert betrayed by thy own disciple, denied by thy chosen people, accused by witnesses, unjustly judged by three judges, thy elected city, in the Paschal solemn the flourishing age of thy youth, wert fully condemned, bound, beaten, spurned upon, stripped of thy own garments, clothed with others in scorn, wert blindfold, buffeted, spit upon again, bound naked as a pillar, most cruelly scourged, crowned with thorns, struck with a reed, and afflicted with innumerable other torments, pains and injuries, O merciful Lord Jesus, by the merit and merit of all these bitter pains and sorrows, before thy expiration on the cross, have mercy to grant me before my death, true confession, entire confession, a flowing fountain of tears, full satisfaction, and plenary redemption of all my sins.—Amen.

most gracious Lord Jesus, be propitious to me.—Pater Noster.—Ave Maria.

II.

MOST merciful Lord Jesus, true joy of angels, and the light of the world, I beseech thee, that grief and

*O most merciful Lord Jesus, be p
me a sinner.*

V.

O MOST benign Lord Jesus, m
ternal brightness, and wisdom
nipotent Father, remember the b
and sorrow thy sacred soul did feel
holding in the clear mirror of thy
science, the predestination of thy
through the merits of thy most
passion, were to be saved, and the
on of the wicked, who for their
were to be damned, and the abyss
maense mercy, by which thou didst
rate and shed tears for us miserable
forlorn sinners, and chiefly by th
which thou didst shew to the thie
cross, saying to him, '*this day t
with me in Paradise.*' I beseech th
clement Lord Jesus, my Lord and
to shew the like mercy to me, now
hour of my death.—*Amen.*

*O most merciful Lord Jesus, be m
me a sinner.*—Pater Noster.—Ave

VI.

O MOST benign Lord Jesus, c
king of heaven and earth, rem
bitter grief and sorrow thy sacred
suffer, when being forsaken of t
and acquaintance, thou didst hang
and torn upon the cross, few r

t or compassionate thee, but the glorious *Mary*, thy mother, who stand under the cross, in the bitterness of her accompanied thee in all thy torments; whom thou didst commend thy beloved to, *St. John* in thy place, saying unto *John* behold thy Son; and after to thy Mother, behold thy Mother. O most benign Jesus, by that sword of sorrow which hath pierced her sacred soul, and by thy tender love and compassion, wherewith thou didst behold the grief and anguish of thy faithful mother, have pity and compassion on me. I beseech thee, my dearest Lord, and thy holy help, comfort, succour and assist me in all my tribulations, adversities, necessities, sorrows, and sufferings, both spiritual and corporal. — *Amen.*

Most merciful Lord Jesus, be propitious to me. Pater Noster.—Ave Maria.

VII.

MOST merciful Lord Jesus, crown of glory, treasure of felicity, sweet source of consolation, and unexhausted fountain of mercy hanging upon the cross, out of the inflamed desire thou hast of the salvation of our souls, saidst, *I thirst*, viz. for the redemption of mankind; O good Lord, by thy ardent charity, inflame our hearts by thy holy love, enkindle our desires to accomplish diligently all good works, and whole-

ly extinguish the heat of all evil concupiscences, and worldly affections in me.—

O most merciful Lord Jesus, be propitious to me a sinner. Pater Noster.—Ave M

VIII.

O MOST merciful Lord Jesus, of those, that believe in thee, comforter of hearts, and sovereign solace of all troubled souls, by that bitter gall and vinegar taste for us upon the cross, at the hour of death; grant to us, miserable sinners, worthily to receive frequently, and joyfully at the hour of our death, thy precious body and blood, that by the virtue of this divine banquet, and all other sacraments, we may be preserved from sins, and punishments, and replenished with all joy, securely appear in thy divine kingdom.
Amen.

O most merciful Lord Jesus, be propitious to me a sinner.—Pater Noster.—Ave M

IX.

O MOST merciful Lord Jesus, Son of David and Man, remember, I beseech thee, those excessive pains and anguishes, which thou endurest for us upon the cross, when thou wast crowned with the bitterness of death, and the imprecations, derisions, scorns and reproaches of the Jews, with a loud voice and open eyes, thou didst cry to thy heavenly Father, *with this sad complaint, Elio, Eli*

Eihani? that is to say, *my God, my God, why art thou forsaken me?* O most merciful Lord Jesus, by thy bitter torment, sorrow, grief, and anguish, vouchsafe I beseech thee, to have mercy on me, and succour me in all my sorrows, afflictions, and tribulations, and particularly at the hour of my death: O then, my gracious Lord, and my God, vouchsafe to assist and succour me, and not forsake me I beseech thee.—*Amen.*

O most gracious Lord Jesus, be propitious to me a sinner.—Pater Noster.—Ave Maria.

X.

MOST sacred Lord Jesus, *Alpha* and *Omega*, the beginning and end of all things, and mirror of all virtues; remember now from the crown of the head to the feet, thou wert immersed in the deluge of thy dolorous passion, for the love of us vile sinners.

O most benign Lord Jesus, by the numberless multitude of thy sacred wounds, take from me the love of the world, and teach me by a true and perfect charity, always to keep thy holy law and commandments.—*Amen.*

O most meek Lord Jesus, be propitious to me a sinner.—Pater Noster.—Ave Maria.

XI.

MOST benign Lord Jesus, sovereign goodness, eternal beatitude of thy saints, and most profound abyss of mercy, by thy deep and dolorous wounds, which did

only transpierce thy sacred flesh, but e bowels, and the marrow of thy bo merciful to me a miserable sinner, wh am drowned in my sins and iniquiti hide me in thy sacred wounds from th of thy wrath, until thy indignation and appeased.—*Amen.*

O most humble Lord Jesus, be propitiou a sinner.—Pater Noster.—Ave Maria.

XII.

O MOST meek Lord Jesus, mirror virtues, pledge of unity, and b charity; remember the innumerable tude of all those painful wounds, whe thou wert covered from head to foot, holybody most cruelly rent and torn by pious, and dyed with thy most precious all which most dreadful dolours, thou endure for us vile sinners: O most g Lord, engrave these thy dolours deeply heart, that in them I may always re love and dolours, so that the memory painful passion may daily be renewed and my love increased towards thee; remain perpetually thankful to thy i charity to the last period of my life, come to enjoy thee, my only dear Lor most desired treasure, abounding with and felicity, which through thy good pleased to grant, O most meek Lord I *Amen.*

O most glorious Lord Jesus Christ, be propitious to me a sinner.—Pater Noster.—Ave Maria.

XIII.

MOST holy Lord Jesus, most victorious, invincible, triumphant and immortal king, remember, I beseech thee, all the bitter pains and anguishes thou didst endure, when all the forces of thy heart and body failing, bowing down thy sacred head, thou saidst, *It is consummated*: O most patient Lord, by these thy dying dolours, have mercy on me at my last passage, when my heart and soul shall be in anguish and anxiety.—Amen.

O most patient Lord Jesus Christ be propitious to me a sinner.—Pater Noster.—Ave Maria.

XIV.

MOST benign Jesus, only begotten Son of the eternal Father, figure of his substance, splendor of his glory; remember that most earnest recommendation, wherewith thou didst commend thy most sacred soul to thy omnipotent Father upon the cross, saying, *Father, into thy hands I commend my spirit*: at which time thou didst hang nailed upon the cross, and thy most holy body all over wounded, rent and torn, pouring forth streams of most precious blood, with thy face pale and wan, thy head crowned with thorns, thy arms extended, thy hands nailed, thy veins broken, thy bones disjointed, thy bowels of mere

opened, thy eyes weeping and obscured, voice failing, thy breast thirsting, and whole heart broken; O my most merciful Lord, unto all these cruel pains and torments didst thou deliver thy most sacred, innocent, pure and precious body, for the redemption of us most wretched, vile and miserable sinners, and in this manner render thy precious soul to thy celestial Father, which most precious and innocent death thine, and by the virtue of thy holy cross beseech thee, O Father of mercy, and omnipotent king of glory, to give me grace to resist the world, the flesh, and the devil, being dead to all terrestrial things, I may live to thee alone, and have the happiness to be received by thee at my last passage, when my miserable exile shall be ended.—Amen

O most pious Lord Jesus, be propitious to a sinner.—Pater Noster.—Ave Maria.

XV.

O MOST benign Lord Jesus, most flourishing, true and faithful vine, remember the superabundant effusion of thy precious blood, which thou didst pour forth so plentifully from all parts of thy sacred body, like a cluster of pressed grapes, when thou thyself didst tread the vine-press on the cross, out of thy pierced side didst give us water and wine to drink, not leaving so much as a drop; and all this for to save us from de-

tion. O most benign Lord Jesus, by this most liberal effusion of thy precious blood, by thy bitter death and passion, and all thy sacred wounds, vouchsafe to wound my heart with that tender love, wherewith the holy heart of thy most blessed Mother was wounded under the cross, that tears of love and penance may be my bread day and night, and convert me wholly to thee, that thy heart may be my perpetual habitation, my conversation pleasing and acceptable to thy divine Majesty, and at the end of my life so laudable, that having finished this mortal pilgrimage, I may be admitted into immortal glory, to praise and glorify thee, my sovereign Lord, in the blessed society of thy holy angels and saints to all eternity.—Amen.

O most gracious Lord Jesus, be propitious to me a sinner.—Pater Noster.—Ave Maria.

O MOST merciful Lord Jesus Christ, Son of the living God, vouchsafe to receive these prayers in union of that most excellent love, wherewith thou didst suffer all the wounds of thy most precious body, and be merciful to me thy poor and unworthy servant, and all sinners, with all faithful souls both living and dead, graciously granting to us all, mercy, grace, remission of sins, and life everlasting.—Amen.

The Approbation.

THESE pious prayers, so much esteemed by persons, and divers times printed in *Rome*, almost in all places of *Italy, Spain, France*, and *Low Countries*, in their several languages, worth serve to be published in our vulgar tongue, for the sort of all those who desire to be partakers of spiritual graces and favors; wherefore I judge them be printed.

Doway, this 5th of July, 1693.

BR. ANGELUS OF ST. FRANCIS.

Jubilatē Lector and Episcopal Cenfor of Boo

The manner of serving the Priest at Mass.

The Clerk must kneel at his left Hand, and answer as followeth.

P. INTROIBO ad Altare Dei.

C. Ad Deum qui lætificat juventutem meam.

P. Judica me Deus, & discerne cæcæ meam de gente non sancta, ab homine iniquo & doloso erue me.

C. Quia tu es Deus fortitudo mea, me repulisti, & quare tristis incedo, affligit me inimicus.

P. Emitte lucem tuam, & veritatem ipsa me deduxerunt & adduxerunt in sanctum tuum, & in tabernacula tua.

C. Et introibo ad altare Dei, ad Deum qui lætificat juventutem meam.

P. Confitebor tibi in cithara Deus, meus: quare tristis es anima mea, & conturbas me.

C. Spera in Deo, quoniam adhuc confitebor illi, salutare vultus mei & Deus meus.

P. Gloria Patri, & Filio, & Spiritui Sancto.

C. Sicut erat in principio, & nunc & semper, & in sæcula sæculorum.—Amen.

P. Introibo ad altare.

C. Ad Deum, qui lætificat juventutem meam.

P. Adjutorium nostrum in nomine Domini.

C. Qui fecit cælum & terram.

P. Confiteor Deo, &c.

C. Misereatur tui omnipotens Deus & dimittis peccatis tuis, perducatur te ad vitam æternam.

P. Amen.

C. Confiteor Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli Archangelo, beato Joanni Baptistæ, sanctis Apostolis Petro & Paulo, omnibus Sanctis, & tibi Pater, quia peccavi nimis cogitatione verbo & opere, (*knock your breast thrice and say*) mea culpa, mea culpa, mea maxima culpa: Ideo precor, beatam Mariam semper Virginem, beatum Michaellem Archangelum, beatum Joannem Baptistam, sanctos Apostolos Petrum & Paulum, omnes Sanctos, & te Pater, orare pro me, ad Dominum Deum nostrum.

P. Misereatur vestri, &c.—C. Amen.

P. Indulgentiam, absolutionem, &c.

C. Amen.

P. Deus tu conversus vivificabis nos,

C. Et plebs tua lætabitur in te.

P. Ostende nobis, Domine, misericordiam tuam.

C. Et salutare tuum da nobis.

P. Domine exaudi orationem meam.

C. Et clamor meus ad te veniat.

P. Dominus vobiscum.

C. Et cum spiritu tuo.

P. Kyrie Eleison.

C. Kyrie Eleison.

P. Kyrie Eleison.

C. Christe Eleison.

P. Christe Eleison.

C. Christe Eleison.

P. Kyrie Eleison.

C. Kyrie Eleison.

P. Kyrie Eleison.

P. Dominus vobiscum, *or* Flectamus G

C. Et cum spiritu tuo ; *or* Levate.

At the end of the Epistle say *Deo Gratias* ; then move the Mass-book, and ever kneel or stand contrary side to it.

P. Sequentia sancti Evangelii.

Here make the sign of the Cross, and say ;

C. Gloria tibi Domine.

Make reverence at the beginning and ending Gospel, at the name of Jesus, and at the end *Laus tibi, Christe.*

P. Dominus vobiscum.

C. Et cum spiritu tuo.

Here the Clerk is to give Wine and Water de to prepare Water and a Towel for the Priest answer.:

P. Orate Fratres.

C. Suscipiat Dominus hoc sacrificium de manibus tuis, ad laudem & gloriam nominis tui, ad utilitatem quoque nostram, totiusque ecclesiæ suæ sanctæ.

P. Per omnia sæcula sæculorum.

C. Amen.

P. Dominus vobiscum.

C. Et cum spiritu tuo.

P. Sursum corda.

C. Habemus ad Dominum.

P. Gratias agamus Domino Deo nostro.

C. Dignum & justum est.

When the Priest spreads his Hands over the Chalice, hold up the Priest's Vestment, till the Elevation be past; that done, kiss the Vestment, and as often as you pass before the blessed Sacrament adore on your knees.

P. Per omnia sæcula sæculorum.

C. Amen.

P. Et ne nos inducas in tentationem.

C. Sed libera nos a malo.

P. Per omnia sæcula sæculorum.

C. Amen.

P. Pax Domini sit semper vobiscum.

C. Et cum spiritu tuo.

Pausing a little, rise, then give Wine and Water to the Priest, and if there be any Communicants, provide a Towel, and say the *Confiteor*. After they have received, remove the Book, and take away the Towel.

P. Dominus vobiscum.

C. Et cum spiritu tuo.

P. Per omnia sæcula sæculorum.

C. Amen.

P. Ite Missa est, *or* Benedicamus Domino.

C. Deo Gratias.

Note, that in the Mass for the Dead, the Priest sayeth not, *Ite missa est* ; but

P. Requiescant in Pace.—C. Amen.

Remove the Book if he leaves it open ; kneel and take the Priest's Blessing ; arise and say at the Beginning of the Gospel, *Gloria tibi Domine*, and at the end say, *Deo Gratias*.

An Universal Prayer for all those that regard their Salvation.

I BELIEVE in thee, O my God, strengthen my faith ; I hope in thee, confirm my hope ; I love thee, redouble my love ; I am sorry for my sins, increase my repentance.

I adore thee, as my first origin ; I wish for thee, as my last end ; I thank thee, as my perpetual benefactor ; I invoke thee, as my sovereign defender.

Vouchsafe, my God, to direct me by thy wisdom ; to restrain me by thy justice ; to comfort me by thy mercy, and protect me by thy omnipotence.

That I may be intirely thine, I (as at my baptism) renounce the devil and his work the world and its pomps, the flesh and its inordinate desires, and heresy and its errors.

I dedicate to thee all my thoughts, words, actions and sufferings ; that hereafter I

only of thee, speak but of thee, do
 is agreeable to thee, and suffer for thee.
 beseech, O Lord, that thy will may be
 and in the manner that thou wilt, be-
 it is thy will, and as far as it is thy will.
 say I always prize what thou regardest ;
 scorn what thou despisest ; decline what
 forbiddest ; and execute what thou com-
 mandest.

Induce me thereto, I beseech thee to
 enlighten my understanding, to inflame my
 purify my body, and sanctify my soul.
 animate me, my God, to expiate my past
 sins, to surmount all future temptations,
 correct my predominant passions, and to
 practise the virtues most suitable to my station.
 replenish my heart with a sensibility of
 goodness, an aversion to my failings,
 for my neighbour, and contempt of the
 world.

say I always remember, O Lord, to be
 obedient to my superiors, compassionate to
 inferiors, faithful to my friends, and in-
 nocent to my enemies.

Lead me to overcome sensuality by mortifi-
 cation, avarice by alms-deeds, anger by mild-
 ness, and tepidity by devotion.

Fill my heart with fear without despair,
 silence without presumption, piety with-
 out dissimulation, and joy without dissoluteness.

Give me, prudence in enterprise in dangers, patience in disappointments, and humility in successes.

Grant me to be attentive at meals, temperate in my diet, careful in my duties, and constant in my resolutions.

Inspire me to keep my conscience pure, my exterior modest, my conversation holy, and my conduct regular.

May I always be diligent in subduing my evil inclinations, in concurring with the will of God, in observing the commandments, and in pursuing my salvation.

My God discover to me the meaning of this world, the grandeur of Heaven, the shortness of time, the length of eternity.

Grant I may prepare for death, stand firm at judgment, escape Hell, and gain Paradise.

Vouchsafe, in fine, to grant thy assistance to all sinners; perseverance to the weak, concord to the living, and eternal bliss to the faithful departed: All this I most devoutly implore, through the merits of my Saviour Jesus Christ, the intercession of the blessed Virgin Mary, the mediation of the Holy Spirit, the guardian angels, and the saint of my name, and the suffrages of the Church.

The Pater Noster, paraphrased by St.

OUR Father, most blessed, and most merciful, our creator, our redeemer and

forter; *who art in Heaven*, in the angels, in the saints, illuminating them with thy knowledge: for thou, O Lord, art a light inflaming them to thy divine love, because thou, Lord, art love, inhabiting and filling them with blessedness, for thou, Lord, art the supreme and eternal good, from whom is all goodness, and without whom there is no good: *Hallowed be thy name*, let thy knowledge be manifested unto us, that we may meditate on the multitude of thy benefits, the magnitude of thy promises, sublimity of thy majesty, and depth of thy judgments; *thy kingdom come*, that thou mayest reign in us by thy grace, and make us come to thy kingdom, where thy vision is manifest, thy love perfect, thy society blessed, and thy fruition eternal: *thy will be done on earth, as it is in Heaven*, that we may love thee with all our hearts, by always thinking of thee with all our souls, continually desiring thee, with all our mind, directing all our intentions unto thee; and speaking to thy honour in all things, and with all our might employ the powers and faculties of our souls in obedience to thy love, and in nothing else; and that we love our neighbours as ourselves, to the utmost of our endeavors drawing all to *thy love*, rejoicing at the good of others *at our own*, compassionating their miseri-

and giving offence to none: *Give us this* *Our daily Bread*, that is, thy beloved Son our Lord *Jesus Christ*, that we may remember, comprehend and reverence the love, he hath towards us; and those things which he hath said, done, and suffered for us, *And forgive us our trespasses*, by thy ineffable mercies, the virtue of the passion of thy beloved Son, our Lord *Jesus Christ*, and by the merits and intercession of thy most blessed Virgin *Mother*; and all thy elect: *As we forgive them that trespass against us*; and what we do not fully forgive, do thou, Lord, make us wholly to remit, that for thee we may truly love our enemies, and for them devoutly intercede unto thee; that we may render to none evil for evil, but study for thy sake to do good unto all: *And lead us not into temptation*, secret or manifest, sudden or importunate. *But deliver us from evil*, past, present and to come. *Amen.*

The Ave Maria paraphrased in manner of the former Prayer.

HAIL Mary, lady and queen of all creatures, star, and guide in the sea of this world; full of grace, to whom was communicated the plenitude of grace, we come unto thee, because *the Lord is with thee*, and in thee resteth, as in a tabernacle of mercies for the comfort of sinners: hence I know

f I will be with *Jesus* I must be with thee, for *Jesus* is not without *Mary*, nor *Mary* without *Jesus*: *Blessed art thou among Women*, yea, above all creatures; for by the fullness of grace thou dost surpass all creatures, and the holy Trinity, the Father, and the Son, and the Holy Ghost, doth more intimately abide in thee; *and blessed is the Fruit of thy Womb*, in whom and by whom, all benediction arriveth to men and angels. O blessed Virgin, and ever to be praised of all creatures, grant that I may enjoy this blessed fruit of thy womb, *Jesus*, our Saviour and redeemer. O *Holy Mary*, seeing that thou art full of grace, and that our Lord is with thee, and that thou hast deserved to be the *Mother of God*, be our advocate, and *pray for us sinners*, now, whilst there is time for mercy; *now*, and at all times, and in all occasions wherein we are subject to danger, both in body and soul, but especially *in the hour of our death*, when there is greatest danger, and greatest want of help, when we are destitute of force or strength, either spiritual or corporal, as it were in the jaws of our enemies. O then protect us under thy wings, and receive us into the eternal tabernacle, where with thee we may ever enjoy thy beloved Son *Jesus*.—*Amen*.

The Responsory of St. Anthony of Padua.

Si queris miracula, made by St. Bonaventure.

WHO prodigies would see or wonders hear,
To great St. *Anthony* his course must
steer.

The dead to life he calls, he cures the sick,
Expels the devil, converts the heretic.

*Tempestuous seas he calms, he frees the
slave,

Supplies all wants, and does from dangers
save ;

Comforts the afflicted, heals the leper's sores,
Lost limbs recovers, and lost things restores.

V. Both young and old receive whene'er
they ask ;

To tell the rest be glorious *Padua's* task.

*Tempestuous seas he calms, he frees the
slave,

Supplies all wants, and does from danger save ;
Comforts the afflicted, heals the leper's sores,
Lost limbs recovers, and lost things restores.

To Father, Son, and Holy Ghost, conti-
nual glory be

On Earth, and by the Heavenly Host ; to all
eternity.

*Tempestuous seas he calms, &c.

V. Pray for us, blessed St. *Anthony*.

R. That we be made worthy of the pro-
mises of *Christ*.

Let us pray.

IAY thy people, O God, be so enlightened, by the intercession of thy blessed confessor St. *Anthony*, that they may always be guarded with spiritual assistance, and may deservedly enjoy everlasting bliss, through Christ our Lord.—*Amen.*

The Responsory of St. Peter de Alcantara.

Domine Jesu Christe.

LORD! who *Peter's* holy life so paid,
That him our glorious advocate you made,
From him we beg, our humble prayers receive,
And to us health of soul and body give.
V. Lord, who to blessed *Teresa* didst appear.
And promised in St. *Peter's* name to hear
Our Prayers: now we beseech thee for his
sake

into your divine protection take.

From him we beg, our humble prayers
receive,

and to us health of soul and body give.

Praise to the Father, Son, and Holy Ghost.

From him we beg, &c.

V. Pray for us, blessed St. *Peter.*

R. That we may become worthy of the
mises of *Christ.*

Let us pray.

GOD, who enrichedst thy holy confessor
St. *Peter*, with the gifts of most won-
derful penance, and most high contemplation

grant, we beseech thee, that by the suffrage of his holy merits, we being mortified in our carnal appetites, may become partakers of celestial joys, through Christ our Lord.—Amen.

Let all honor, praise and glory be to our Lord God, from all his creatures. Amen.

SHORT PRAYERS AT MASS,

Necessary for the better understanding thereof.

Albinus Flaccus Alcuinus, l. 3. de divinis Officiis.

THE Sacrifice of the Mass is celebrated in memory of the passion of our Lord *Jesus Christ*, as he commanded his Apostles, when giving them his body and blood, he said, *Do this in remembrance of me*, that is, do this in memory of my passion; As if he would have said, remember that I suffered for your salvation; let therefore this mystery be brought in use by you, for the good of you and yours.

When the priest goes to the Altar.

JESUS ENTERS THE GARDEN.

The Prayer.

LORD *Jesus Christ*, Son of the living God, who when thy passion drew near, wouldst for me wretched sinner, fear and grow sad; grant that I may ever direct all my sorrows unto thee, that art the God of my heart; and thou, O Lord, in union of thy passion and sorrow, condescend to assist me to hear them with patience; that by the merits of thy sufferings, they may be saving to me.—Amen.

When the priest begins Mass.

JESUS PRAYS IN THE GARDEN.

The Prayer.

ORD *Jesus Christ*, Son of the living God, who being in prayer, wouldst be comforted by an Angel, grant me by the virtue thy prayer, that when I pray, thy holy gel may assist and comfort me. Amen.

At the Confiteor :

JESUS FALLS ON HIS FACE TO THE EARTH.

The prayer.

ORD *Jesus Christ*, who praying in the garden, unto thy heavenly Father, being in agony, didst miraculously sweat blood in all thy members, grant that by remembrance of thy bitter passion, I may shed tears sincere repentance, now in thy presence. Amen.

When the Priest kisses the altar.

JESUS IS BETRAYED WITH A KISS.

The Prayer.

ORD *Jesus Christ* who sufferedst Judas to betray thee with a kiss : grant that I nebetray thee in my neighbour, or myself ; ever return evil to my enemies, but the offices of charity.—Amen.

When the priest goes to the corner of the epistle.

JESUS IS LED CAPTIVE.

The Prayer.

ORD *Jesus Christ*, who wouldst be bound by the hands of wicked men, loosen,

befeech thee, the chains of my fins, and so tie me with the bands of charity, and cords of thy commandments, that I may neither in thought, word or deed offend thee hereafter.—Amen.

At the Introit.

JESUS IS STRUCK ON THE FACE.

The Prayer.

LORD *Jesus Christ*, who wouldst be brought bound to *Annas*, as a malefactor, by an armed band of wicked persons; give me grace that by no malignant spirit, or bad men, I be ever drawn to sin, but by thy good spirit led to the fulfilling of thy divine will—Amen.

At the Kyrie Eleison.

JESUS IS DENIED BY PETER.

The Prayer.

LORD *Jesus Christ*, who sufferedst thyself to be thrice denied by the prince of thy Apostles in the house of *Caiphas*: preserve me I beseech thee, from ill company, that I may suffer all worldly losses and even death itself, rather than deny thee once.—Amen.

At the Dominus Vobiscum.

WITH A LOOK OF JESUS, PETER IS CONVERTED.

The Prayer.

LORD *Jesus Christ*, who mercifully looking back on *Peter*, caused him bitterly to weep for his offence, look on me, I beseech thee, with the eye of thy mercy, that I may with tears, fully bewail my sins in thy pr

ence, and neither in word or deed ever offend thee, my Lord and my God.—Amen.

At the Epistle.

JESUS IS LED TO PILATE.

The Prayer.

—ORD *Jesus Christ*, who wouldst be brought to *Pilate*, and before him falsely accused, teach me to avoid the fallacies of the wicked, and profess thy faith truly by good works—amen.

At Munda cor meum.

JESUS IS BROUGHT TO HEROD.

The Prayer.

—ORD *Jesus Christ*, who before Herod didst suffer for my sake the same allegation of crimes against thee, without returning the least word to justify thyself, grant that I may patiently bear the injuries of the wicked, and learn from thee, O my divine Master to be meek and humble of heart.—Amen.

At the Gospel.

JESUS IS SCOFFED AND SENT BACK TO PILATE.

The Prayer.

—ORD *Jesus Christ*, who wouldst be again sent back by *Herod* to *Pilate*, and by that means caused a reconciliation between them; grant me not to fear the designs of my enemies, but to profit in being persecuted by them, and follow thy example.—Amen.

PRAYERS AT MASS

At the unveiling of the Chalice.

JESUS IS SPOILED OF HIS GARMENT.

The Prayer.

LORD *Jesus Christ*, who wouldst be spoiled of thy garments, and stripped and scourged for my sake: grant me a naked confession of my sins, to put off an old man with all his acts, and never to appear naked of virtue in thy sight.—Amen.

At the Offertory.

JESUS IS SCOURGED.

The Prayer.

LORD *Jesus Christ*, who for me wouldst be bound unto a pillar, and there cruelly whipped; give me grace willingly to bear the rods of thy paternal correction, and never more to scourge thee by my transgressions.—Amen.

At the covering of the Chalice.

JESUS IS CROWNED WITH THORNS.

The Prayer.

LORD *Jesus Christ*, who for my sake wouldst be so cruelly crowned with thorns, pierce me so thoroughly with the thorns of penance, that I may have a right to be crowned by thee in Heaven.—Amen.

When the priest washeth his fingers.

PILATE WASHETH HIS HANDS.

The Prayer.

LORD *Jesus Christ*, Son of the living God, who, though pronounced innocent by the wicked Pilate, didst hear without opening

y divine lips, the outcries of the Jews to
 ucify thee : grant that I may live innocently,
 and that the malice of others may not trouble
 e.—Amen.

At the Orate Fratres.

LATE SAYS TO THE JEWS, BEHOLD THE MAN.

The Prayer.

ORD *Jesus Christ*, who for me wouldst
 be shewn unto the Jews, with the ensigns
 their mockery on thee ; give me grace to
 the ostentation of vain glory, and to bear
 ockery and contempt for thy sake.—Amen.

At the Preface.

JESUS IS CONDEMNED TO DIE.

The Prayer.

ORD *Jesus Christ*, who didst for my sake
 vouchsafe to receive the sentence of death,
 en the death of the cross ; make me for thy
 ve not to fear the sentence of the most cru-
 death that the perverted judgments of men
 n pronounce against me, nor ever perverse-
 to judge others.—Amen.

At the Memento for the living.

JESUS BEARS HIS CROSS.

The Prayer.

ORD *Jesus Christ*, who for me didst bear
 on thy own shoulders thy cross, make me
 dently to embrace the cross of mortificati-
 , and for the love of thee to bear it daily
 er thee.—Amen.

When the priest holds his hands over the Chalice.

VERONICA OFFERS JESUS A TOWEL.

The Prayer.

LORD *Jesus Christ*, who in that miserable journey, wherein thou travelledst to the torture, didst so lovingly admonish the women that wept over thee, to mourn for themselves give me grace to shed tears of repentance that with them I may wash off my sins, and become acceptable to thee.—Amen.

When the priest signs the Oblation.

JESUS IS NAILED ON THE CROSS.

The Prayer.

LORD *Jesus Christ*, who wouldst for my sake be nailed to the cross, and to the same didst fasten the handwriting of sin and death, that was against me; transfix, I beseech thee, my body, with thy holy fear, thy firmly adhering to thy precepts, I may forever be fastened with thee to thy cross.—Amen.

At the Elevation of the Host.

THE CROSS IS RAISED UP,

The Prayer.

LORD *Jesus Christ*, who wouldst be raised on the Cross, and in that manner exalted from the earth for my sake, raise me, I beseech thee, from all earthly affections, that my soul may always live in Heaven.—Amen.

At the Elevation of the Chalice.

JESUS BLOOD FLOWS FROM HIS WOUNDS.

The Prayer.

ORD *Jesus Christ*, who from thy saving wounds madest the fountain of thy grace flow to us ; grant that as often as lewd desires or sinister affections impugn me, I may presently recur to thy wounds, and from them draw my remedy.—Amen.

At the Memento for the Dead.

JESUS PRAYS FOR THE WORLD.

The Prayer.

ORD *Jesus Christ*, who hanging on the Cross, didst implore thy Father for all mankind, even thy crucifiers : give me I beseech thee, the grace of humility and patience, that according to thy word and example, I may love my enemies, and do good to those, that hate me.—Amen.

At Nobis quoque peccatoribus.

THE CONVERSION OF THE THIEF.

The Prayer.

ORD *Jesus Christ*, who didst so mercifully promise Heaven to the thief, that humbly acknowledged his injustice : Behold me, beseech thee, with the same eyes of mercy, at now confessing my crimes, I may obtain pardon, and in the end of my life be strengthened with hope to be with thee in Heaven.—
men.

At the Pater Noster.

THE SEVEN WORDS OF JESUS ON THE CROSS.

The Prayer.

LORD *Jesus Christ*, who (among the other words spoken by thee on the Cross) would'st commend thy Mother to thy beloved disciple, and him again to her, I commend unto thee, myself and all I have, with a firm faith and confidence in thy protection, beseeching thee and by their intercessions, to preserve me amidst the troubles and dangers of this life.—Amen.

At the breaking of the Host.

JESUS DIES ON THE CROSS.

The Prayer.

LORD *Jesus Christ*, who for my sake dying on the Cross, didst commend thy soul unto thy Father, grant that in this life, I may spiritually die with thee, and in the hour of my death, commend my soul unto thee; who livest and reignest God, world without end. Amen.

When the priest puts part of the Host into the Chalice.

THE SOUL OF JESUS DESCENDETH INTO HELL.

The Prayer.

LORD *Jesus Christ*, who after thy glorious victory over the power of the devil, didst descend into *Limbo*, and tookest thence the souls of the fathers, till then detained there: extend, I beseech thee, the virtue of thy most

precious blood and passion to the faithful in purgatory, that they may come to thy eternal joys.—Amen.

At the Agnus Dei.

THE CONVERSION OF MANY PRESENT AT THE CROSS.

The Prayer.

LORD *Jesus Christ*, at whose patience in torments and blessed death, many beating their breasts, lamented their offences; by thy bitter passion and death, give me grace with my whole heart to grieve for my sins, and never offend thee more.—Amen.

At the Communion.

JESUS IS BURIED.

The Prayer.

LORD *Jesus Christ*, who would'st for my sake be buried in a new monument; give me, O Lord, my God, a new heart; that, dying in thee, I may happily participate the glory of thy resurrection.—Amen.

At the Ablution.

JESUS IS ANOINTED.

The Prayer.

LORD *Jesus Christ*, who for me miserable sinner, now dead, would'st by Joseph and Nicodemus be embalmed with spices, and wrapped in white linen: grant me worthily to receive from thy holy altar, thy true and living body in the Eucharist, and for ever conserve it in a clean heart and body.—Amen.

PRAYERS AT MASS

After Communion.

JESUS HIS RESURRECTION.

The Prayer.

LORD *Jesus Christ*, who didst through thy shut and sealed sepulchre, rise triumphant from the dead; grant me grace to rise from the bondage of sin, to walk in newness of life, that when thou, who art my Judge, shalt appear, I may also appear with thee in glory.
Amen.

At Dominus vobiscum.

JESUS APPEARS TO HIS DISCIPLES.

The Prayer.

LORD *Jesus Christ*, who after thy resurrection didst manifest thyself to thy beloved mother and disciples, to their great joy and consolation; mercifully grant me grace, that after this mortal life, I may with them rejoice in thy heavenly kingdom, enjoying thy presence for ever.—Amen.

At the last Collect.

JESUS CONVERSETH FORTY DAYS WITH HIS DISCIPLES.

The Prayer.

LORD *Jesus Christ*, who didst forty days after thy resurrection to converse with thy disciples, and instruct them in all the mysteries of faith; teach me to see thee, to live according to thy doctrine, and never to swerve in the least from thee.

At the last Dominus vobiscum.

JESUS ASCENDS INTO HEAVEN.

The Prayer.

RD *Jesus Christ*, who after the term of forty days didst ascend glorious into Heaven in the sight of thy disciples, grant that part may, for thy love, loathe all earthly things, attend only unto eternal, and pant, yearn and thirst after thee.—Amen.

At the last Gospel.

The Prayer.

RD *Jesus Christ*, who didst send the holy Ghost upon thy disciples, when thou wilt continue praying, cleanse, I beseech my heart from all sin, that the same Holy Ghost may always dwell in it by his manifests, and my soul be everlastingly comforted.—Amen.

Instructions for hearing Mass.

STRIVE to hear Mass every day, if thy health permit thee, (I speak to people in various conditions.) Let neither heat nor company nor any amusement, hinder thee from it. It is but one half hour a day to God, and what is that? Very little indeed; but consider the fruits thereof. Many have escaped great dangers in their lives, for having taken the church and in their way; yet it is far better to do God's sake, than for our own interest

If thou wilt truly please God in all thy
 ons, do them all for his honor and glo
 Do not say, I am only bound to hear
 upon *Sundays* and *Holydays*. To do
 only, because we are bound to do
 comes rather from servile fear, than
 filial love. He that hears Mass only
Sundays and *Holydays*, would even misse
 too, if he could save his soul otherwise
 not say, my employments are too great
 &c. as if God's service was none of ou
 ployment. Do not say, half an hour
 morning is a great deal of time to be sp
 the church; I cannot lose so much time
 affairs are too many. Nothing is too much,
 all is due. Where eternity is promised
 an hour is well spent. *Henry III.* was
 ter man than you, being the king of
land, and had more employments, ha
 kingdom to rule; and yet he could find
 to hear three masses sung every day.
 was a greater man than you; and yet
 could find time to praise God seven ti
 day; nay too, rather than fail of f
 duty, would rise at midnight, and
 God. All the employments of the
 could not hinder *David* from becoming a
 and yet follies and toys must hinder you
 becoming even a tolerable Christian. I
 say, virtue belongs to cloysters; other c
 are necessary for men, that live in the

our Saviour assures us, that virtue is the necessary thing; and that all other things must be done for that end. Do not think I cannot rise so soon as to hear Mass: thou mayest be too soon to rise for those, that go to church at late hours. Do not, in fine, say, I am too far to the church; it is half a street to the church; it is cold going thither: for it is thy heart that's cold, not the weather; it is thou, that art farther from God, than the church is from thee. Three kings came out of the east, after a thirteen days journey in the depth of winter, to adore our Saviour in *Bethlehem*: yet thou, O nice lady! O vain courtier! art it too far to cross the street, to go to the church door, to stir three paces to adore thy Saviour upon the altar: ladies and gentlemen, have received from God the best of his gifts, his blessings, plenty and ease, be ashamed not to give to him the best of the day, and the chief of your services; either render him again his blessings, or due thanks for his gifts; for remember you are accountable for his gifts. It is a shame to owe all and pay nothing to him. It is a huge boldness to expect from him daily bread, and yet deny him praise. Break then the chains of sloth, which hinder thee from giving God due praises; and if God give thee grace to shake off his spiritual lethargy, give him the honour, and say to him with *David*: 'Thou ha'

broken my chains, and I will sacrifice thee a host of praise.' If you be disposed to offer a sacrifice of praise daily, do it together with the Priest and do it thus.

II. At thy entrance into the church all distractions at the door; make a thy affairs for half an hour; appease thy passions, for compose thy body and countenance, let thy looks be serious and Lean not slothfully upon a stool with thy head betwixt thy hands, intendedst rather to imitate St. Peter in the garden, than our Saviour pray. Kneel not upon one knee, as if acting the *Jews'* part, that spit at our Saviour's face. He to whom all honour is not content with such half work.

Gaze not about thee, consider thou the house of prayer, which is the house of God. In fine, let thy eyes be modestly fixed upon the ceremonies, or on thy hands be either employed in holding the book, or piously joined together; thy head be humbly bent, like those heads who were seen by a holy man in compassing the alter round about the altar heads, as St. Chrysostom relates the

III. Avoid as much as you can, Singing, spitting, groaning, loud praying, specially all talking and whispering.



church; silent rivers are deepest, and devotion is never so profound, as in profound silence. It is a pious sight to see five hundred persons all at Mass at once, and yet hear no more noise than if there were none at all.—Neither bring not children to the church at all, else make them kneel before you quietly and modestly, one a little separated from the other.

IV. Stand up with the rest at the gospel; and kneel with the rest after the gospel. It is a fine sight to see all kneel together, rise up together, adore together; as if the spirit of God moved them together; or, as if they had but one heart and one soul, as they had in the primitive church. At least fail not to kneel at *Verbum caro factum est*, (in the Creed) in imitation of him, who humbled himself so low for you, as to stoop to your human nature.

V. It is good to teach children to serve at Mass, but it were a majestical thing to see noblemen and people of quality do it also. Henry III. king of England, served Mass himself frequently, Sir Thomas More, and many others: and must we think ourselves too great to do it, and commit this office to some tattered boy, or the meanest of our servants? Shall we not fear lest God may draw his blessings from us, and bestow them on our servants, seeing we

commit the service of God to them and scorn it ourselves?

VI. In regard of Masses, choose rather the long Masses than the short. Besides, too much quickness, especially in dreadful mysteries, argues want of due attention to them. He is quick enough, that says it well enough. It is a shame to hear women, that can hardly read the petitions of the JESUS' PSALTER, undertaking to teach the priests to wipe their chalices, to make their memento's, and perform their ceremonies. I never heard a pious man complain of a long Mass: it is they, that ordinarily complain most, who had rather be at play than at prayers, at meals than at Mass.

VII. Being thus prepared and disposed, kneel and make a resolution to hear Mass with attention of body and mind, and with an intention to comply with the obligation (if it be a day of obligation) of the church's precept. This done, turn to the beginning of the Mass here following, and begin with the priest and clerk: read that in *English* which the priest says in *Latin*, and when the priest says any thing aloud, either listen to him if you understand *Latin*, or else say the prayers, which are prescribed you here to be said at that time; for they are either the same, that the priest says, or much to the same purpose. Strive not too much, to follow the priest's every prayer, for that will distract you. Str

Speak with your heart, what I here make speak in words; for if you make well as go along, you will find here couched in, the practices of almost all christian virtues as acts of contrition, of oblation, of praying for the living and dead, of forgiving our enemies, of spiritual communion, of giving, &c. But above all, mark well good purposes which you here make, and every day choose some one or other of them as your favourite thought, or the point you to work upon all that day. Be assured, this is the speediest way to amend your life and become virtuous.



Clement XIV. the 5th of April, 1772, granted Indulgence of seven years and seven quarantines to all Catholics, as often as they devoutly repeat the words of *Contrition, Faith, Hope* and *Charity*: 'The practice of which is most earnestly recommended to the faithful, as an excellent form of prayer: this indulgence may be also applied for the relief of the souls in Purgatory.

A Prayer before the Acts.

ALMIGHTY and eternal God! grant unto us an encrease of Faith, Hope, and Charity; and that we may obtain what thou promised, make us love what thou comdest; through Christ our Lord.—Amen.

An Act of Contrition.

M heartily sorry, O my God! that I have offended thee, by transgressing thy divine

commandments, because I love thee above all things, who art infinite goodness, and infinite perfection: I now firmly purpose, with the assistance of thy grace, never to offend thee hereafter.

An act of Faith.

I MOST firmly believe, O my God! whatever thy Holy Catholic Church proposes to my belief; because thou, who art the infallible truth, hast revealed it. I explicitly believe, that there is one God in three distinct persons, the Father, the Son, and the Holy Ghost: I believe that the second person, the Son of God, became Man, suffered and died on the cross for our redemption; that he rose from the dead, ascended into heaven, and at the end of the world shall come to judge all mankind according to their works, and reward the just with eternal glory, and punish the wicked with everlasting pains. In this faith I am firmly resolved to live and die.

An act of Hope.

MY God! because thou art all-powerful, infinitely merciful, and infinitely good; I hope, through the merits of Jesus Christ, to obtain forgiveness of my sins, grace in this life, and eternal glory in the next, which thou hast promised to all those, who do the good works that thou hast commanded, and which, with thy divine assistance, I now purpose to perform.

An act of Charity.

LOVE thee, my God! above all things, with my whole heart; because thou art infinitely good, infinitely perfect, and worthy all love; and for thy sake, I love my neighbor as myself.

A prayer before Mass.

ALMIGHTY and eternal God! who in thy great mercy hast sent thy only begotten Son into the world to assume human nature, giving himself up to the death of the cross for the redemption of mankind; and wilt daily renew in thy church the same action in the most adorable sacrifice of the Mass, so acceptable to thee, O eternal Father! prostrate ourselves before thy holy altar, humbly beseeching thee, that we may be partakers at this incomprehensible mystery of thy infinite wisdom, power, and goodness, with reverence, attention, and devotion, as to some partakers of the fruits thereof. Through the same Jesus Christ our Lord, who liveth and reigneth with thee in the unity of the Holy Ghost, one God, for ever and ever.—Amen.

MISSA

DE

SANCTA TRINITATE.

*Sacerdos paratus ad gradum Altaris, claret
dicit.*

IN nomine Patris, & Filii, & Spiritus Sa-
cti—Amen.

Ant. Introibo ad altare Dei.

Populus respondet.

Ad Deum qui lætificat juventutem meam.

Psalms 42.

S. JUDICA me, Deus, & discerne cau-
sam meam de gente non sancta; ab ho-
minibus iniquis & dolosis erue me.

Resp. Quia tu es Deus fortitudo mea: quare
me repulisti, & quare tristis incedo dum
prosequeris me inimicus?

S. Emitte lucem tuam, & veritatem
tuam: ipsa me deduxerunt & adduxerunt in mon-
tium sanctum tuum & in tabernacula tua.

Resp. Et introibo ad altare Dei: ad Deum
qui lætificat juventutem meam.

THE
HOLY MASS
OF THE BLESSED TRINITY

*Stand at the foot of the altar, beginning,
saith:*

In the name of the Father, and of the Son,
and of the Holy Ghost. Amen.
I will go unto the altar of God.

The people answer :

To God, who rejoiceth my youth.

Psalms. 42.

JUDGE me, O God, and discern my
cause from the nation not holy; from
just and deceitful man deliver me.

Because thou art God my strength:
hast thou rejected me? and why do I
mournful, whilst the enemy afflicted me?
Send forth thy light and truth: they
conducted and brought me unto thy
hill, and unto thy tabernacles.

And I will go unto the altar of God;
and who rejoiceth my youth.

K

S. Confitebor tibi in cythara Deus, Deus meus: quare tristis es anima mea & quare conturbas me?

Resp. Spera in Deo, quoniam adhuc confitebor illi, salutare vultus mei & Deus meus.

S. Gloria Patri, & Filio, & Spiritui Sancto.

Resp. Sicut erat in principio, & nunc & semper, & in sæcula sæculorum. Amen.

S. Introibo ad altare Dei.

Resp. Ad Deum qui lætificat juventutem meam.

S. Adjutorium nostrum in nomine Domini.

Resp. Qui fecit coelum & terram.

Sacerdos dicit:

S. Confiteor Deo omnipotenti, &c.

Resp. Misereatur tui omnipotens Deus & dimittis peccatis tuis, perducatur te ad vitam æternam.

S. Amen.

Resp. Confiteor Deo omnipotenti, beatæ Mariæ, semper Virgini, beato Michaeli archangelo, beato Joanni Baptista, sanctis Apostolis Petro & Paulo, omnibus Sanctis, & tibi Pater, quia peccavi nimis cogitatione verbo & opere: mea culpa, mea culpa, mea maxima culpa. Ideo precor, beatam Mariam semper virginem.

P. I will praise thee on the harp, O God, my God. Why art thou sorrowful, O my Soul? and why dost thou trouble me?

R. Hope in God, because yet will I praise him: the salvation of my countenance, and my God.

P. Glory be to the Father, and to the Son, and to the Holy Ghost.

R. As it was in the beginning, is now, and ever shall be, world without end. Amen.

P. I will go unto the altar of God.

R. To God, who rejoiceth my youth.

P. May our help be in the name of our Lord.

R. Who made heaven and earth.

The priest says:

I confess to almighty God, &c.

R. The Almighty God be merciful to thee, and forgiving thee thy sins, bring thee to everlasting life.

P.—Amen.

R. I confess to Almighty God, to the blessed virgin *Mary*, to the blessed *Michael* the archangel, to the blessed *John Baptist*, the holy apostles *Peter* and *Paul*, to all the saints, and to you, father, that I have sinned exceedingly, in thought, word and deed; through my fault, through my fault, through my very great fault. Therefore I beseech the blessed

beatum *Michael* archangelum, beatum *Johannem Baptistam*, sanctos apostolos *Petrum* & *Paulum*, omnes sanctos, & te pater, orare pro me ad Dominum Deum nostrum.

S. Misereatur vestri omnipotens Deus, & dimissis peccatis vestris, perducatur vos ad vitam æternam.

Resp. — Amen.

S. Indulgentiam, absolutionem, & remissionem peccatorum nostrorum, tribuat nobis omnipotens & misericors Dominus.

Resp. — Amen.

S. Deus tu conversus vivificabis nos.

Resp. Et plebs tua lætabitur in te.

S. Ostende nobis Domine, misericordiam tuam.

Resp. Et salutare tuum da nobis.

While the priest says the Confiteor, say,

Confiteor. O MERCIFUL Saviour! seeing it was sin which made thee take our flesh upon thee, and suffer a most painful and shameful death; I here humbly crave of thee pardon, for having been the cause of thy bitter passion, by my sinful life past.

I confess my fault unto thee, O Lord, from the bottom of my heart: and being extremely sorry for it, purely for the dishonour done

rgin *Mary*, the blessed *Michael* the archangel,
the blessed *John Baptist*, the holy apostles *Peter*
and *Paul*, and all the saints, and you father,
pray to our Lord God for me.

P. The Almighty God be merciful to you,
and forgiving you your sins, bring you to life
everlasting.

R.—Amen.

The Almighty and most merciful Lord
grant us pardon, absolution, and remission of
our sins.

R.—Amen.

P. Lord, if thou vouchsafe to turn towards
us, thou wilt revive us.

R. And thy people will rejoice in thee.

P. Shew unto us, O Lord, thy mercy.

R. And give unto us thy salvation.

unto thee thereby, make here at the foot of
thy sacred altar, a firm resolution to die rather
than offend thee again. No, no! dear Sa-
viour, I will strike no more nails into thy
sides by the sins of my hands and deeds; I
will add no more thorns unto thy crown of
sorrows, by uncharitable or immodest words,
nor will I pierce no more thy sacred side and heart
with the wickedness of my thoughts, heart and
hands.

S. Domine, exaudi orationem meam.

Resp. Et clamor meus ad te veniat.

S. Dominus vobiscum.

Resp. Et cum spiritu tuo.

Sacerdos ascendens ad altare dicit :

Aufer a nobis, quæsumus, Domine, iniquitates nostras : ut ad sancta sanctorum, puris mereamur mentibus introire, per Christum Dominum nostrum. — Amen.

Cum sacerdos ad altare ascenderit, inclinatus, dicit :

Oramus te, Domine, per merita sanctorum tuorum quorum reliquæ hic sunt & omnium sanctorum, ut indulgere digneris omnia peccata mea. — Amen.

When the priest goes up the steps to the altar, say :

GIVE me grace, O Lord, to come unto this holy sacrifice with the same fervor and devotion that the good shepherds had, when they went to *Bethlehem*, with diligence to adore thee in the manger ; or with the same fervor that the three kings had, who came out of the *East*, to adore thee in the stable. It is thy will, O Lord, that all creatures should adore thee daily ; and if the good shepherds went to adore thee at midnight, I may well do it

P. O Lord hear my prayer.

R. And let my cry come unto thee.

P. Our Lord be with you.

R. And with thy spirit.

The priest going to the altar, says :

Take away from us our iniquities, we beseech thee, O Lord, that we may be worthy to enter with pure minds into the holy of holies. Thro' Christ our Lord. — Amen.

When the priest is come up to the altar, bowing down he says :

We beseech thee, O Lord, by the merits of thy saints whose relicks are here, and of all the saints, that thou vouchsafe to forgive me all my sins. — Amen.

the morning. If the three kings *Luke. 2.*
 went thirteen days journey only
 to adore thee in the stable, I may *Baronius*
 well go every day to the church *Annal.*
 to adore thee upon the altar, and *Tom. 1.*
 here offer unto thee (as I now do) my heart,
 my mouth, my hands, my memory, my un-
 derstanding and will ; my soul, body and all
 my affections. And seeing O Lord, thou wert
 born to redeem us from sin, and to have mercy
 upon us, permit me, my Saviour in thy
 great mercy, to say unto thee with a pious
 confidence.

In Missa ſolemni Celebrans incenſat altari,

INTROITUS.

BENEDICTA ſit ſancta Trinitas, atque indiviſa unitas; conſitebimur ei, quia fecit nobiſcum miſericordiam ſuam. *Psal.* 8. 1. Domine Dominus noſter, quam, admirabile eſt nomen tuum in univerſa terra! V. Gloria Patri, & Filio & Spiritui ſancto, ſicut erat in principio, & nunc & ſemper & in ſæcula ſæculorum.—Amen.

S. Kyrie Eleiſon.

R. Kyrie Eleiſon.

S. Kyrie Eleiſon.

R. Chriſte Eleiſon.

S. Chriſte Eleiſon.

R. Chriſte Eleiſon.

S. Kyrie Eleiſon.

R. Kyrie Eleiſon.

S. Kyrie Eleiſon.

Sequitur Gloria in excelsis.

GLORIA in excelsis Deo, & in terra pax hominibus bonæ voluntatis; laudamus te, benedicimus te, adoramus te, glorificamus te, gratias agimus tibi propter magnam gloriam tuam; Domine Deus, Rex cœleſtis, Deus Pater omnipotens. Domine Fili unigenite Jeſu Chriſte. Domine Deus, Agnus Dei, Filius Patris. Qui tollis peccata mundi, miſerere nobis. Qui tollis peccata mundi, ſuſcipe depre-

Here at solemn Masses the priest incenseth the altar.

The Introit.

BLESSED be the holy trinity, and the undivided Unity; we will confess to him, because he hath dealt mercifully with us.—*psalm 8. 1.* O Lord our Lord, how wonderful is thy name over the whole earth! *Vers.* Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now and ever shall be, world without end.—Amen.

P. Lord have mercy on us.

R. Lord have mercy on us.

P. Lord have mercy on us.

R. Christ have mercy on us.

P. Christ have mercy on us.

R. Christ have mercy on us.

P. Lord have mercy on us.

R. Lord have mercy on us.

P. Lord have mercy on us.

Next follows the Gloria in excelsis.

GLORY be to God on high, and peace on earth to men of good will; we praise thee; we bless thee; we adore thee; we glorify thee; we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty. O Lord *Jesus Christ*, the only begotten Son. O Lord God, Lamb of God, Son of the Father, who takest away the sins of the world, have mercy upon us. Thou

cationem nostram ; qui sedes ad dextram Patris, miserere nobis, quoniam tu solus sanctus, tu solus Dominus, tu solus Altissimus *Jesu Christe*, cum Sancto Spiritu, in gloria Dei Patris.—Amen.

Sacerdos vertens se ad populum, dicit:

S. Dominus vobiscum.

P. Et cum spiritu tuo.

Oratio, seu Collecta.

OMNIPOTENS sempiternæ Deus, qui dedisti famulis tuis in confessione veræ fidei æternæ Trinitatis gloriam agnoscere, & in potentia Majestatis adorare unitatem : quaesumus, ut ejusdem fidei firmitate, ab omnibus semper muniamur adversis. Per Dominum nostrum Jesum Christum, &c.

R. — Amen.

While the priest holdeth up his hands, and prayeth, say :

O LORD, we humbly beseech thy divine Majesty to hear these prayers of the priest for us, and by the merits of thy most dearly beloved Son to pour down upon us those graces and blessings which thou knowest to be most necessary for our souls' health. Grant us grace, O Lord, to love thee above all things; to undertake all our actions purely for thy ho-

thou takest away the sins of the world, receive
our prayer. Thou who sittest at the right
hand of the father, have mercy on us. For
thou only art holy; thou only art Lord; thou
only art most high, O *Jesus Christ*, together
with the Holy Ghost, in the glory of God
the Father.—Amen.

The priest turning towards the people says.

P. Our Lord be with you.

R. And with thy spirit.

The prayer or Collect.

ALMIGHTY everlasting God, who hast
given unto us thy servants grace in the
profession of the true faith, to acknowledge the
unity of the eternal Trinity, and in the power
of thy Majesty, to adore the Unity; we beseech
thee, that by the steadfastness of the same faith,
we may ever be defended from all adversities:
through our Lord, *Jesus Christ*.—R. Amen.

and glory; to hate the pleasures of the
world and its vanities; to lead chaste and vir-
tuous lives; to give good example to others;
to pardon and love our enemies; and so pass
through this temporal life, that we lose not
eternal life, through our Lord
Jesus Christ, thy Son, who liv-
& reigneth with thee in the
unity of the Holy Ghost, world
without end.—Amen.

*per Dominum
nostrum.*

Lectio Epistolæ beati Pauli Apostoli ad Romanos.

O ALTITUDO divitiarum sapientiæ & scientiæ Dei: quam incomprehensibilia sunt judicia ejus & investigabiles viæ ejus! Quis enim cognovit sensum Domini? aut quis consiliarius ejus fuit? aut quis prior dedit illi, & retribuetur ei? quoniam ex ipso, & per ipsum, & in ipso sunt omnia: ipsi honor & gloria in sæcula.—Amen.

Graduale. Benedictus es Domine, qui intueris abyssos, & sedes super cherubim.

V. Benedictus es Domine, in firmamento cœli, & laudabilis in sæcula. Alleluia. Alleluia.

V. Benedictus es Domine Deus patrum nostrorum, & laudabilis in sæcula, Alleluia.

Oratio ante Evangelium.

MUNDA cor meum ac labia mea, omnipotens Deus, qui labia *Isaiæ* prophetæ calculo mundasti ignito: ita me tua grata miseratione dignare mundare, ut sanctum Evangelium tuum digne valeam nuntiare, per Christum Dominum nostrum.—Amen.

While the priest reads the Gradual, say:

O LORD, how sweet are the words of this epistle to my ears above all music

The Lesson out of the Epistle of St. Paul the Apostle, to the Romans.

OH the depth of the riches of the wisdom and of the knowledge of God : how incomprehensible are his judgments, and how unsearchable his ways ! For who hath known the mind of the Lord, or who hath been his counsellor ? Or who hath first given to him, and it shall be returned to him again ? For from him, and by him, and in him are all things : to him be glory for ever.—Amen.

The Gradual. Blessed art thou, O Lord who beholdest the bottomless depths, and sittest above the cherubims.

V. Blessed art thou in the firmament of heaven, and praise worthy for ever, *Alleluia.*

V. Blessed art thou, Lord God of our Fathers and praise-worthy for ever. *Alleluia.*

The prayer before the Gospel.

CLEANSE my heart and my lips, O Almighty God, who didst cleanse the lips of the prophet *Isaiab* with a burning coal ; vouchsafe through thy gracious mercy so to purify me, that I may worthily declare thy holy gospel, through Christ our Lord.—Amen.

in the world ! let thy voice, and the words of thy apostles, always sound in thy ears.

Jube Domine benedicere.

Dominus sit in corde meo & in labiis meis, ut digne & competent per annuntiem Evangelium suum.—Amen.

P. Dominus vobiscum.

R. Et cum spiritu tuo.

*Sequentia sancti Evangelii secundum Matthaeum,
ch. 18.*

IN illo tempore dixit Jesus discipulis suis :
Data est mihi omnis potestas in cœlo, &
in terra, ite ergo docentes omnes gentes, bap-
tizantes eos in nomine Patris, & Filii, & Spi-
ritus sancti : docentes eos servare omnia quæ-
cunque mandavi vobis. Et ecce ego vobiscum
sum omnibus diebus usque ad consummationem
sæculi. Credo.

Tunc sacerdos submissa voce dicit :

Per evangelica dicta deleantur nostra delicta.

Tunc dicitur Credo quando dicendum est.

CREDO in unum Deum Patrem omnipoten-
tem, factorem cœli & terræ, visibilium
omnium & invisibilium, & in unum Dominum

Bless me, O Lord.

Our Lord be in my heart, and in my lips,
that I may worthily and fitly publish his gospel.
Amen.

P. Our Lord be with you.

R. And with thy spirit.

*The following part of the holy gospel according to
St. Matthew, Chap. 28.*

AT that time Jesus said to his disciples : All power is given to me in heaven, and in earth. Going therefore, teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost ; teaching them to observe all things whatsoever I have commanded you : And behold I am with you all days even unto the end of the world.

Then the priest says in a low voice.

May our sins be blotted out by the words
of the gospel.

*Next follows the Nicene Creed, when it is to be
said.*

I BELIEVE in one God, the Father Almighty, maker of heaven and earth, and of all things visible and invisible.

Iesum Christum Filium Dei unigenitum. Et ex Patre natum ante omnia sæcula. Deum de Deo, lumen de lumine, Deum verum de Deo vero. Genitum non factum: consubstantialem Patri; per quem omnia facta sunt. Qui propter nos homines, & propter nostram salutem descendit de cœlis. Et incarnatus est de Spiritu Sancto, ex Maria Virgine; **ET HOMO FACTUS EST.** Crucifixus etiam pro nobis, sub Pontio Pilato, passus & sepultus est. Et resurrexit tertia die, secundum scripturas. Et ascendit in cœlum, sedet ad dexteram Patris. Et iterum venturus est cum gloria iudicare vivos & mortuos: cuius regni non est finis. Et in Spiritum sanctum, Dominum & vivificantem, qui ex Patre Filioque procedit. Qui cum Patre & Filio simul adoratur & conglorificatur, qui locutus est per prophetas. Et unam sanctam catholicam & apostolicam Ecclesiam. Confiteor unum baptisma in remissionem peccatorum. Et expecto resurrectionem mortuorum, & vitam venturi sæculi. — Amen.

S. **D**OMINUS vobiscum.
R. Et cum spiritu tuo.

And in one Lord *Jesus Christ*, the only begotten Son of God. And born of the Father before all ages. God of God, Light of Light. true God of true God. Begotten, not made; consubstantial with the Father, by whom all things were made. Who for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin *Mary*, AND WAS MADE MAN. Was crucified also for us, under *Pontius Pilate*, he suffered, and was buried, and the third day rose again according to the scriptures. And ascended into heaven, sitteth at the right hand of the Father: and shall come again with glory to judge both the living and the dead, of whose kingdom there shall be no end.

And in the Holy Ghost, the Lord and giver of life, who proceedeth from the Father and the Son: who together with the Father and Son, is adored and glorified, who spake by the prophets. And one Holy Catholic, and Apostolic Church. I confess one baptism for the remission of sins. And I expect the resurrection of the dead, and the life of the world to come.—Amen.

P. OUR Lord be with you.
R. And with thy spirit.

Oremus.

Offertorium. Benedictus sit Deus Pater, unigenitusque Dei Filius, Sanctus quoque Spiritus: quia fecit nobiscum misericordiam suam.

Hostiam offerens dicit :

SUSCIPE sancte Pater, omnipotens & æterne Deus, hanc immaculatam hostiam, quam ego indignus famulus tuus offero tibi Deo meo vivo & vero, pro innumerabilibus peccatis & offensionibus, & negligentis mei, pro omnibus circumstantibus, sed & pro omnibus fidelibus Christianis vivis atque defunctis, ut mihi & illis proficiat ad salutem in vitam æternam.—Amen.

While the priest reads the Offertory, say :

O LORD, I humbly and firmly believe all these articles of the *holy Faith*; and not only these, but all the others also, which thy holy Church proposes to us to be believed, and am prepared in mind, and most willing to endure loss of lands, fortune, and of life itself rather than deny the least point of the *Catholic Faith*.

Let us pray.

The Offertory. Blessed be God the Father, and the only begotten Son of God, as also the Holy Ghost : because he hath dealt mercifully with us :

The priest, offering up the Host, says :

ACCCEPT, O holy Father, almighty and eternal God, this unspotted host, which I thy unworthy servant, offer unto thee, my living and true God, for my innumerable sins, offences and negligences ; and for all here present, as also, for all faithful Christians both living and dead, that it may avail both me and them, unto everlasting life.—Amen.

While the priest holds up the Patten and offereth, say :

O HEAVENLY Father, I offer unto thee, together with the priest, this immaculate sacrifice, for my sins, and the sins of the whole world. Accept I beseech thee, of this my offering, and by the virtue of this holy sacrifice, apply unto us, O Lord, the merits and value of the great sacrifice of the cross, which thy beloved Son offered unto thee for us, that being freed from sin, we may serve thee more worthily.

Aquam miscendam in Calice benedicit, a

DEUS, qui humanæ substantiæ digni-
 mirabiliter condidisti, & mirabili
 formasti; da nobis per hujus aquæ,
 mysteriæ ejus divinitatis esse conforti
 humanitatis nostræ fieri dignatus est pater
Jesus Christus Filius tuus Dominus :
 qui tecum vivit & regnat in unitate &
 sancti Deus, pater omnia sæcula sæculorum
 Amen.

Calicem offert, dicens :

OFFERIMUS tibi Domine calicem
 ris, tuam deprecantes clementiam
 conspectu divinæ majestatis tuæ, pro
 & totius mundi salute, cum odore su-
 ascendat.—Amen.

When the priest taketh wine and water.

MINGLE, O my Lord and Saviour,
 hadst water and blood mingled to-
 in thy sacred side ; that is, my prosper
 adversity so together, that I neither be
 with prosperity, nor oppressed with ad-

The priest puts the Wine and Water into the Chalice, saying :

O GOD who, creating human nature, hast wonderfully dignified it, and more wonderfully reformed it, grant that by the mystery of this water and wine, we may be made partakers of his divinity, who vouchsafed to become partaker of our humanity, *Jefus Chrift* our Lord thy Son : who with thee, in the unity of the Holy Ghost, liveth and reigneth God for ever and ever.—Amen.

He offers the Chalice, saying :

WE offer thee, O Lord, the chalice of salvation, beseeching thy clemency, that it may ascend before thy divine Majesty, as a most sweet odour for our salvation, and for that of the whole world.—Amen.

Whilst the priest offers the Chalice, say :

I OFFER unto thee, O Lord, this holy offering of the chalice ; and together with it, I offer unto thy divine honor and glory, my life, my thoughts and deeds, desiring, that they may all be spent this day, and all the days of my life in thy holy service, the advancement of thy name, and the edifying of others.

Inclinatus dicit :

IN spiritu humilitatis, & in animo contritus
suscipiamur a te Domine, & sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi Domine Deus.

Medicens panem & vinum dicit :

VENI sanctificator, omnipotens, æternus
Deus, & benedic + hoc sacrificium sancto nomini præparatum.

Lavat manus, dicens :

Psalms xxv. 6.

LAVABO inter innocentes manus meas
& circumdabo altare tuum Domine.

Ut audiam vocem laudis, & enarrem
versa mirabilia tua.

Domine, dilexi decorem domus tuæ, &
cum habitationis gloriæ tuæ.

Ne perdas cum impiis, Deus, animam
meam, & cum viris sanguinum vitam meam.

In quorum manibus iniquitates sunt, de
eorum repleta est muneribus.

Ego autem in innocentia mea ingressus
est, redime me & miserere mei.

Pes meus stetit in directo in ecclesiis
bonarum, dicam te Domine.

Gloria Patri, & Filio, &c.

While the priest washeth his hands, say :

GRANT me grace, O Lord, I beseech
thee, to wash my hands amongst

The priest bowing says :

ACCEPT us, O Lord, in the spirit of humility and contrition of heart ; and grant, the sacrifice we offer this day in thy sight, be pleasing to thee, O Lord God.

Blessing the bread and wine, he says :

COME, O almighty and eternal God, the sanctifier, and bless + this sacrifice predestined for the glory of thy holy name.

He washeth his hands, saying :

Psalms, xxv. 6.

WILL wash my hands among the innocent ; and will encompass thy altar, O Lord. That I may hear the voice of praise, and forth all thy marvellous works.

Lord, I have loved the beauty of thy house, the place of the habitation of thy glory. Destroy not, O God, my soul with the imps, and my life with bloody men.

whose hands are iniquities : their right hand is filled with gifts.

But I have walked in innocency ; redeem me and have mercy on me.

My foot hath stood in the direct way : in thy churches I will bless thee, O Lord.

Glory be to the Father, &c.

cent ; that is, to keep innocent company to converse with virtuous people, to those who offend thee by evil actions,

Inclinatus in medio altaris, dicit :

SUSCIPE, sancta Trinitas, hanc oblationem, quam tibi offerimus ob memoriam passionis, resurrectionis, & ascensionis *Jesu Christi Domini nostri* : & in honorem beatæ *Mariæ* semper *Virginis*, & beati *Joannis Baptiste*, & sanctorum apostolorum *Petri & Pauli*, & illorum, & omnium sanctorum ; ut illis proficiat ad honorem, nobis autem ad salutem : & illi pro nobis intercedere dignentur in cælis, quorum memoriam agimus in terris. Per eundem Christum Dominum nostrum.—Amen.

Versus ad populum dicit :

ORATE, fratres, ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.

Populus respondet.

SUSCIPIAT Dominus sacrificium de manibus, ad laudem & gloriam nominis sui, ad utilitatem quoque nostram, totiusque ecclesiæ suæ sanctæ.

unclean discourse, and uncharitable speaking. Give me grace to avoid the company of those

* *Tit. i. 16.* * who deny thee by their

deeds. Let me be as far from them as they are from virtue. Thou wast

the priest bowing down before the middle of the Altar, says :

RECEIVE, O holy Trinity, this oblation, which we offer thee in memory of the passion, resurrection, and ascension of our Lord *Jesus Christ* ; and in honor of the ever blessed Virgin *Mary*, and of the blessed St. *John Baptist*, and of the holy apostles *Peter* and *Paul*, and of those, and of all the saints, that it may be available to their honor, and our salvation. And let them vouchsafe to intercede for us in heaven, whose memory we celebrate on earth ; through the same Christ, our Lord.—Amen.

Turning himself towards the people, he says :

BRETHREN Pray, that my sacrifice and yours may be acceptable in the sight of God the Father almighty.

The people answer :

OUR Lord receive the sacrifice from thy hands, to the praise and glory of his name, and to the benefit both of us, and of all his holy church.

one, O Lord, in baptism, from original sin, * *wash me yet more and more* * *Psalm 50.*
from my iniquity, and cleanse me
from my sin, that being freed from all sin, I may render unto thee a more pure and perfect service.

Secreta.

SANCTIFICA, quæsumus, domine Deus noster, per tui sancti nominis invocationem, hujus oblationis hostiam, & per eam nosmetipsos tibi perfice munus æternum. — Per Dominum nostrum *Jesum Christum Filium* tuum, qui tecum vivit & regnat in unitate Spiritus sancti Deus.

Prosequitur, clara voce dicens :

S. Per omnia secula seculorum.

R. Amen.

PRÆFATIO.

S. **D**OMINUS vobiscum.

R. Et cum spiritu tuo.

S. Sursum corda.

R. Habemus ad Dominum.

S. Gratias agamus Domino Deo nostro.

R. Dignum & justum est.

Vere dignum & justum est, æquum, & salutare nos tibi semper & ubique gratias agere:

While the priest prays in silence, say :

BE merciful, I beseech thee, O Lord, unto us poor sinners, judge us not according to thy justice; but according to thy mercy; I confess that I have sinned, and I beg for giveness, through the merits of thy only begotten Son. Grant then, O Lord, that I

The secret prayer.

NCTIFY, we beseech thee, O Lord our God, by the invocation of thy holy name, host we offer unto thee, and perfect us by an eternal oblation to thyself, through Lord *Jesus Christ* thy Son, who liveth reigneth with thee in the unity of God Holy Ghost.

And he goes on, saying with a loud voice.

. World without end.

. Amen.

The Preface.

OUR Lord be with you.

R. And with thy spirit.

. Lift up your hearts.

. We lift them up to our Lord.

. Let us give thanks to our Lord.

. It is meet and just.

is very meet and just, right and available
vation, that we always, and in all places,

virtuously in this life and be saved in the

. Have mercy also, I beseech thee, upon
y enemies : turn from them all harm and
y, and give me grace to love them sin-
y, and speak of them charitably, that so
*may become children of thee** *Matt. 5. 49.*
heavenly Father, and say

my heart Forgive us our trespasses as we
e those, who trespass against us.

Domine sancte, Pater omnipotens, æternus Deus. Quicum unigenito Filio tuo, & Spiritu Sancto, unus es Deus, unus es Dominus: non in unius singularitate personæ, sed in unius trinitate substantiæ. Quod enim de tua gloria, revelante te credimus, hoc de Filio tuo, hoc de Spiritu Sancto, sine differentia discretionis sentimus. Ut in confessione veræ sempiternæque Deitatis, & in personis proprietas, & in essentia unitas, & in maiestate adoretur æqualitas. Quam laudant angeli, atque archangeli, cherubim quoque ac seraphim qui non cessant clamare quotidie, una voce dicentes:

Sanctus, sanctus, sanctus, Dominus Deus Sabaoth: Pleni sunt cœli & terra gloria tua. *Hosanna* in excelsis. Benedictus qui venit in nomine Domini. *Hosanna* in excelsis.

While the priest reads the preface, say:

I CONFESS, O Lord, that we should: ways, and in all places, give thee thank and praise thy name. Seeing we were created only to succeed in the places of the fall angels, and to inherit their office, which we to praise thee: I beseech thee, then, O Lord, to give us grace to imitate the holy angels purity of life, and promptness in executing

e thanks, to thee, O holy Lord, Father mighty, eternal God, who together with only begotten Son, and the Holy Ghost, one God, one Lord, not in the singularity one person, but in the trinity of one substance. For what we believe of thy glory, as thou hast revealed it to us, the same we do believe of thy Son, the same of the Holy Ghost, without difference or distinction.—as in the confession of the true and eternal Deity, together with propriety in persons, it likewise in essence, and equality also majesty be adored: which the angels and cherubims praise, as also the cherubims and seraphims, who cease not to cry out daily with one voice, saying :

Holy, holy, holy, Lord God of Sabaoth ; the heavens and earth are full of thy glory,—*hosanna* in the highest. Blessed is he, that cometh in the name of the Lord. *Hosanna* in the highest.

II. Grant us O heavenly Father, such circumspection in our words, that we never fill with idle and profane speeches our mouths, which were created to sing with the holy angels in heaven, that sacred and eternal hymn, *Holy, holy, holy*.

CANON MISSAE

TE igitur, clementissime Pater, I
CHRISTUM, Filium tuum,
nostrum, supplices rogamus, ac p
accepta habeas, & benedicas, hæc +
+ munera, hæc + sancta sacrificia il
primis quæ tibi offerimus pro ecclesi
ta catholica, quam pacificare, cust
nare, & regere digneris toto orbe
una cum famulo tuo papa nostro A
tite nostro N. & omnibus orthode
catholicæ & apostolicæ fidei cultori

While the priest reads the Canon

ALMIGHTY and merciful Lord.
thee, receive this holy sacrifici
I offer here for the necessities of
Catholic church, which, I beseech
prosper and direct in this age of er
she may reduce all misbelievers int
of truth, and all believers into th
piety, and salvation. I offer it also,
for the good of our holy father pope A

THE CANON OF THE MASS;

Or the main action of the sacrifice.

THEREFORE, most merciful Father, w
humbly pray and beseech thee, throug
thy Son *Jesus Christ*, our Lord, to accep
and blefs these + gifts, these + presents, the
holy + unspotted sacrifices, which in the fir
place we offer to thee for thy holy Catholi
Church; to which vouchsafe, we beseech
thee, to grant peace, as also to preserve, unit
and govern her throughout the world, toge
ther with thy servant our pope N. our bisho
N. as also all orthodox believers and profe
sors of the chatholic and apostolic faith.

most reverend bishop N. And seeing thy b
oved Son assured us, that *Luke 10. 1*
whosoever heareth them,
heareth him; and whosoever contemne
them, contemneth him; I beseech thee,
Lord, make us pay due respect to our bisho
and pastors, and grant us grace so to follo
their directions here below, that we may e
joy in the next world the society of our Lo
and Saviour, the bishop of our *1 Pet. 2. 2*
souls.

Commemoratio pro vivis.

Memento, Domine, famulorum famularumque tuarum *N. & N.*

(Orat aliquantulum pro quibus orare intendit.)

Et omnium circumstantium quorum tibi fides cognita est & nota devotio, pro quibus tibi offerimus: vel qui tibi offerunt hoc sacrificium laudis pro se, suisque omnibus pro redemptione animarum suarum, pro spe salutis, & incolumitatis suæ, tibi reddunt vota sua æterno Deo, vivo & vero. *Infra Actionem.*

Communicantes, & memoriam venerantes, imprimis gloriosæ semper Virginis Mariæ Genitricis Dei & Domini nostri Jesu Christi, sed & beatorum apostolorum ac martyrum tuorum, Petri & Pauli, Andreæ, Jacobi. Joannis, Thomæ, Jacobi, Philippi, Bartholomæi, Matthæi, Simonis & Thaddæi, Lini, Cleti, Clementis, Xisti, Cornelii, Cypriani, Laurentii, Chrysogoni, Joannis & Pauli, Cosmæ & Damiani, & omnium sanctorum tuorum, quorum meritis precibusque concedas, ut in omnibus protectionis tuæ muniamur auxilio. Per eundem Christum Dominum nostrum. Amen.

While the priest makes the first Memento, say,

Memento **B**E mindful, I beseech thee, Domine. Lord, of thy servants † *N. N.*

† *Here pray* and of all believers. Grant all Catholics for your public grace to abstain from sin and friends by name.

A commemoration for the Living.

e mindful, O Lord, of thy servants, men
women, N. and N.

prays a while for those, he intends to pray for.]
nd for all here present, whose faith and de-
n is known unto thee, for whom we offer,
ho offer up to thee, this sacrifice of praise
hemselves, and for all theirs; for the re-
ption of their souls, for the hope of their
h and safety, and pay their vows to thee,
eternal, living and true God.

ommunicating with and honoring the me-
y in the first place of the ever glorious vir-
Mary, mother of our Lord Jesus Christ,
soof the blessed apostles and martyrs Peter
Paul, Andrew, James, John, Thomas,
es, Philip, Bartholomew, Matthew, Simon
Thaddeus, Linus, Cletus, Clement Xistus,
nelius, Cyprian, Lawrence, Chrysogonus.
and Paul, Cosmas and Damian, and all
hy saints; by whose merits and prayers,
t, that we may in all things be defended
ie help of thy protection, through the
Christ our Lord.—Amen.

alous courses. As their religion is holy,
ant that their lives may be holy. Give
a grace often to remember for what they
ere in this world : that is, only to work
their salvation ; not to live at ease, follow

*Tenens manus expansas super oblata,
dicit:*

HANC igitur oblationem servitutis nostræ, sed & cunctæ familiæ tuæ, quaesumus Domine, ut placatus accipias: discipulos nostros in tua pace disponas, atque ab æternæ damnatione nos eripi, & in electorum tuorum jubeas grege numerari. Per Christum Dominum nostrum.—Amen.

QUAM oblationem tu Deus in omnia quaesumus, + benedictam + adscriptam ratam, + rationabilem acceptabilemque facere digneris, ut nobis + corpus, & + sanguis sit dilectissimi Filii tui Domini nostri Jesu Christi

pleasures and amusements, but to be ever mindful of the head, that they are members of for, to have a good Lord, and yet be bad servants, to believe in a crucified God, and yet to murmur at crosses; to be baptized as christians, and yet to live as heathens: to have promised in baptism to forsake the vain pomp and glory of the world, and yet to thirst after nothing but the vanities thereof! Grant them often to enter into themselves by pious thoughts and reflect daily upon the words of the holy scripture, that the broad way leadeth to hell; that a man can serve two masters

Mat. 7. 13.
Mat. 6. 24.

The priest spreading his hands over the oblation, says.

WE therefore beseech thee, O Lord, graciously to accept this oblation of our servitude, as also of thy whole people, and dispose our days in thy peace, and preserve us from eternal damnation, and rank us in the number of thy elect. Through Christ our Lord.—Amen.

WHICH oblation do thou, O God, vouchsafe, we beseech thee, in all things to make + blessed, + approved, + ratified, reasonable, and acceptable, that it may be made to us the + body and + blood of thy most beloved Son our Lord Jesus Christ.

God and the world: that the bad tree cannot bring forth good fruit. *Mat. 7. 18.*
Not to trust in the uncertainty of riches; *1 Tim. 17.*
not to conform themselves to this wicked world; *Rom. 12. 2.*
not to be solicitous what clothes to wear; *Gal. 1. 4.*
but rather to do the true fruits of penance; *Mat. 6. 15.*
to enter into the narrow gate; *Luke 3. 8.*
to effect those things which are of edification; *Mat. 7. 13.*
to be clad in modest apparel; *Rom. 14. 19.*
to abstain from all appearance of evil, *1 Tim. 2. 9.*
and to keep themselves unspotted from the world. *1 Thes. 5. 22.*
James 2. 2

Qui pridie quam pareretur, accepit p
in sanctas ac venerabiles manus suas, &
tis oculis in cœlum, ad te Deum Patrem
omnipotentem, tibi gratias agens, benedi
fregit deditque discipulis suis dicens: A
& manducate ex hoc omnes. **HOC
ENIM CORPUS MEUM.**

[Genuflexus adoratur, & hostiam ostendit populo]
Simili modo postquam cœnatum est, a
ens, & hunc præclarum calicem in sanctas
venerabiles manus suas, item tibi gratias
benedixit + deditque discipulis suis, dicen
cipite & bibite ex eo omnes. **HIC EST E
CALIX SANGUINIS MEI, NOVI
ÆTERNI TESTAMENTII, MYST
UM FIDEI; QUI PRO VOBIS ET
MULTIS EFFUNDETUR IN REM
ONEM PECCATORUM.**

Hæc quotiuscunque feceritis, in mei mem
riam facietis.

[Genuflexus adoratur hostiam, & ostendit populo]

*While the priest holds in his hands the chalice
fore the elevation, say :*

GIVE me grace, O merciful Saviour
the acknowledgment of thy favour

o the day before he suffered took bread
 holy and venerable hands, and having
 is lifted up towards heaven, to thee, God
 otent Father, giving thanks to thee, he
 , + brake, and gave to his disciples, say-
 Take and eat ye all of this, **FOR THIS**
BODY.

eling the priest adores, and elevates the sacred

ke manner after he had supped, taking
 his excellent chalice into his holy and
 ble hands, giving thee also thanks, he
 + and gave to his disciples saying: Take
 nk ye all of this, **FOR THIS IS THE**
JICE OF MY BLOOD, OF THE
AND ETERNAL TESTAMENT:
MYSTERY OF FAITH, WHICH
L BE SHED FOR YOU, AND
MANY, TO THE REMISSION
NS.

often as ye do these things, ye shall do
 i memory of me.

he priest kneeling, adores, and elevates the
 chalice.]

: here the Theological virtues ; faith,
 and charity.

Unde & memores, Domine, nos servi tui, sed & plebs tua sancta, ejusdem Christi Filii tui Domini nostri tam beatæ passionis necnon & ab inferis resurrectionis, sed et in cœlos gloriose ascensionis: offerimus præclaræ majestati tuæ de tuis donis ac datis hostiam + puram, hostiam + sanctam, hostiam + immaculatam, panem sanctum vitæ æternæ, & calicem + salutis perpetuæ. Supra quæ propiti ac sereno vultu respicere digneris, & acceptum habere sicuti accepta habere dignatus es munera pueri tui justi *Abel*, & sacrificium patriarchæ nostri *Abrahæ*, & quod tibi obtulit summus sacerdos tuus *Melchisedec* sanctum sacrificium, immaculatam hostiam.

At the elevation, say,

FAITH. I BELIEVE firmly, O my Lord and Saviour, that after the words of consecration, thou art really here present upon the altar and in the hands of the Priest; and because thou, who art almighty and truth itself, hast said: *Mat. 26.* This is my body; This is my blood: *Luke 22.* humbly believe it to be thy true body and blood, and as humbly adore it.

Wherefore, O Lord, we thy servants, as
 to thy holy people, being mindful both of the
 blessed passion of the same Christ thy Son our
 Lord, and of his resurrection, as also of his
 glorious ascension into heaven, offer unto thy
 most excellent majesty of thy gifts bestowed
 upon us, a pure + host, a holy + host, an
 immaculate + host, the holy + bread of eter-
 nal life, and the chalice of + everlasting sal-
 vation. Upon which, vouchsafe to look with
 propitious and serene countenance, and to ac-
 cept them, as thou wert pleased graciously to
 accept the gifts of thy just servant *Abel*, and the
 sacrifice of our patriarch *Abraham*, and that
 which thy high priest *Melchisedech* offered to
 thee, a holy sacrifice, and an immaculate host.

And seeing Lord Jesus, thou
 offeredst thyself to thy Father **CHARITY.**
 for me : in return of these thy great favors, I
 offer unto thee my body and blood, and my
 very soul itself, as a sacrifice, to thy divine
 honor : and renew here my resolutions of
 suffering the greatest torments, and even death
 itself, rather than commit a mortal sin.

I hope, my Lord and Saviour, **HOPE.**
 thou wilt not deny me thy assist-
 ance and grace to perform these resolutions.
 O, Thou who hast given me here thy body
 and blood, wilt not refuse me the rest, viz.
 pardon of my sins, and grace to serve thee.

Supplices te rogamus, omnipotens Deus, jube hæc perferri per manus sancti angeli tu in sublime altare tuum, in conspectu divine majestatis tuæ, ut quotquot ex hac altaris participatione, sacrosanctum Filii tui corpus & sanguinem sumpserimus, omni benedictione celesti & gratia repleamur. Per eundem Christum Dominum nostrum

Commemoratio pro defunctis.

MEMENTO, etiam, Domine, famulorum famularumque tuarum, *N. & N.* qui nos præceperunt cum signo fidei, & dormiunt in somno pacis.

[Orat aliquantulum pro iis defunctis, pro quibus orare intendit.]

Ipsis, Domine, & omnibus in Christo quiescentibus, locum refrigerii lucis & pacis, ut in-

After the Elevation, say ;

AND thou, O most merciful Father, I beseech thee, remember the bitter sufferings of thy beloved Son. Look down upon his blood offered here unto thee, and remember, O Lord, the blood offered upon the Cross, by which thou wert reconciled unto us. Thou promisedst anciently, O Lord,

We most humbly beseech thee, Almighty God, command those things to be carried by the hands of thy holy angel unto thy high altar in the sight of thy divine majesty, that as many of us as by this participation of the altar shall receive the most sacred body and blood of thy Son, may be filled with all heavenly blessing and grace, through the same Christ our Lord, Amen.

The commemoration for the dead.

BE mindful, O Lord, of thy servants, N. and N. who are gone before us with the sign of faith, and rest in the sleep of peace. Here are mentioned such of the dead as are prayed for in particular.]

To whom, O Lord, and all that rest in Christ, we beseech thee, a place of refreshment

that looking upon the rain-bow, *Genes. 9.* thou would'st remember the covenant made betwixt thee and mankind, and never destroy the world again by water. And behold here thy only Son offered unto thee in sacrifice, and remember the great covenant and promise which thou madest with us in his death.

I beg; O Lord, by the merits of his passion and by his holy name *Jesus*, to make us partakers of his glory.

dulgeas deprecamur. Per eundem Christum
 Dominum nostrum.—Amen.

Manu percutit sibi pectus.

NOBIS quoque peccatoribus famulis
 de multitudine miserationum tuarum
 rantibus, partem aliquam & societatem
 digneris, cum tuis sanctis apostolis & mar-
 tiris, cum Joanne, Stephano, Matthia, Bar-
 tha, Ignatio, Alexandro, Marcellino, Petre, Ma-
 citate, Perpetua, Agatha, Lucia, Agnate, Cecilia,
 Anastasia, & omnibus sanctis tuis, inter quos
 nos consortium non æstimator meriti, sed vo-

During the second Memento, say:

GRANT also, O Lord, that the infinite
 merit of thy Son's passion may be extend-
 ed unto the faithful, suffering in purgatory;
 and that one drop of that precious blood may
 Here pray for free from the pains of purgatory,
 thy parents & the souls of || N. N. that they
 friends and all may pass speedily from the
 faithful dead. church sufferant unto the church
 triumphant, and there praise thee for ever.
Nobis quoque O Lord God, infinitely merci-
peccatoribus. ful to us, I humbly beg that thou

light, and of peace : through the same Christ our Lord.—Amen.

The priest striking his breast, says :

O us also sinners, thy servants, hoping in the multitude of thy mercies, vouchsafe grant some part and society with thy holy apostles and martyrs, with *John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia*, and all the saints ; to whose company admit us, we beseech

ould'it by this propitiatory sacrifice have mercy on us poor sinners, of whom I am the greatest ; and grant us grace to be heartily sorry for our sins past, purely for thy love sake, to make a firm resolution to die rather than commit them again ; and also to confess them to our ghostly father the first opportunity.

But because, O Lord, no actions *Omnis Honor* are meritorious in thy sight, & *Gloria*, which are not done to thy honor and glory, here dedicate unto thy honor and glory, all my actions, words, and thoughts, that they may be directed according to thy will.

niæ quæsumus largitor admitte. Per Christum Dominum nostrum.

Per quem hæc omnia, Domine semper bonas creas, + sanctificas, + vivificas, + benedixis, & præstas nobis, per + ipsum, & cum + ipso, & in + ipso, est tibi Deo Patri + omnipotenti in unitate Spiritus + sancti omnis honor & gloria.

S. Per omnia sæcula sæculorum.

R. Amen.

Oremus

PRÆCEPTIS salutaribus moniti, & divina institutione formati, audemus dicere :

Pater noster, qui es in cœlis, sanctificetur

While the priest prays in secret, say :

Mark 7. v. 37. THOU hast done all things well
Gen. 1. v. 31. O Lord. All things which
thou hast made are very good : Sin only is bad
and is the invention of the devil
2 Cor. 5. v. 41. and therefore is evil, and the
only true evil. Free us, O Lord, but from this
evil, and no other evil can hurt us. This is

thee, not weighing our merit, but granting us pardon. Through Christ our Lord.

By whom, O Lord, thou dost always create, + sanctify, + quicken, + bless, and give us all these good things. By + him, and with + him, and in + him, is to thee, God the Father + almighty, in the unity of the Holy + Ghost, all honor and glory.

P. For ever and ever.

R. Amen.

Let us Pray.

BEING admonished by wholesome precepts and taught by divine institution, we presume to say :

Our Father, who art in Heaven, hallowed

the mother evil, the evil of evils, the cause of death, of sickness, of misery, of poverty. No adversity can domineer over us, if no iniquity domineer in us. Thou, O Lord, who art the author of life, canst alone free us from this author of death. Free us then, I beseech thee, O Lord, from the evil of sin, that we may never die eternally, but live and praise thee.

nonem tuum, adveniat regnum tuum: fiat voluntas tua, sicut in coelo & in terra. Panem nostrum quotidianum da nobis hodie, & dimitte nobis debita nostra, sicut & nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem. S. Sed libera nos a malo. R. Amen.

Libera nos, quæsumus Domine, ab omnibus malis, præteritis, præsentibus & futuris, & intercedente beata & gloriosa semper virgine Dei genitrice Maria, cum beatis apostolis tuis *Petro & Paulo*, atque *Andrea*, & omnibus sanctis, da propitius pacem in diebus nostris, ut ope misericordiæ tuæ adjuti, & a peccato finis semper liberi, & ab omni perturbatione securi. Per eundem Dominum nostrum *Jesum Christum* Filium tuum, qui tecum vivit & regnat in unitate Spiritus sancti Deus: Per omnia sæcula sæculorum.

R. Amen.

S. Pax Domini sit semper vobiscum.

R. Et cum spiritu tuo.

Frangit Hostiam, & particulum ejus immittit in Calicem, dicens;

HÆC commixtio & consecratio corporis & sanguinis Domini nostri *Jesu Christi* fiat accipientibus nobis in vitam æternam.
R. Amen.

: thy name, thy kingdom come, thy will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses as we forgive those who trespass against us, and lead us not into temptation, but deliver us from evil.—Amen.

Deliver us, we beseech thee, O Lord, from all evils past, present, and to come. And by the intercession of the blessed and ever-glorious virgin *Mary*, mother of God; and of the holy apostles *Peter* and *Paul*, and *Andrew*, and all the saints: grant propitiously to us grace in our days, that through the assistance of thy mercy, we may be always free from sin, and secured from all disturbance; through the name Lord *Jesus Christ* thy son, who with thee liveth and reigneth God, in the unity of the Holy Ghost, world without end.

R. Amen.

P. The peace of our Lord be always with you.

R. And with thy spirit.

Breaking the Host, he puts a particle thereof into the chalice, saying:

AY this commixture and consecration of the body and blood of our Lord *Jesus Christ* be to us, who receive it, effectual to eternal life.

R. Amen.

*Inclinatus sacramento, & ter pectus percussit,
dicit :*

AGNUS Dei, qui tollis, peccata mundi,
miserere nobis.

Agnus Dei, qui tollis peccata mundi, &
ferere nobis.

Whilst the priest communicates, say :

THOUGH I am not worthy, O my Lord
and Saviour, to receive thee really, as the
Priest here doth ; yet I have a longing desire
to receive thee into my soul by faith, love,
and devotion. But before I do it, behold me
here, O Lord, extremely sorrowful for all my
sins past, purely for thy love sake : with a
firm resolution to correct them, and confess
them. Come then, come my Lord and Saviour,
into my soul by thy holy presence, grace and
divinity, and dwell there for ever. But as
thou passest O Lord, into my soul, I beseech
thee, sanctify also my whole body, and make
it a fit temple for the Holy Ghost. Banish
from it, O Lord, all unlawful motions and
desires, purify it from all wordly vanities,
cleanse it from all corruption of vice, and as
at thy entering into *Egypt* in thy tender infancy
when thou fled'st the persecution of Herod,

in bowing, and striking his breast thrice, he says :

LAMB of God, who takest away the sins of the world, have mercy on us.
Lamb of God, who takest away the sins of world, have mercy on us.

the statues there of false gods, *Sozom l.*
to the ground, and were bro- 5 *Hist. cap.*
; so grant, I beseech thee, O 21.
rd, that at thy entering into my body and
l, all my vices and imperfections may va-
a and give place to thee. I confess my
ly is not a house worthy to lodge so great
erson in ; but thou, who refusedst not anci-
ly to lodge in a stable, wilt not
ase to enter into my house.— *Luke 19.*
m, not ignorant how great a sinner I have
n ; yet remember also, thou refusedst not
enter into the house of *Zacheus*, the prince
publicans. Enter then, O Lord, *Luke 19.*
o my house, as into the house of
ther *Zacheus*, humbly beseeching, that thou
yest give a blessing to my soul, as thou
st to the house of *Zacheus*, and *Luke 29.*
to me as thou saidst to him :
it salvation to day is come to this house.

Agnus Dei, qui tollis peccata mundi, dona nobis pacem.

DOMINE *Jesu Christe*, qui dixisti apostolis tuis, pacem relinquo vobis, pacem meam do vobis; ne respicias peccata mea, sed fidem ecclesiae tuae, eamque secundum voluntatem tuam pacificare & coadunare digneris. Qui vivis & regnas Deus. Per omnia saecula saeculorum.—Amen.

DOMINE *Jesu Christe*, Fili Dei vivi, qui ex voluntate Patris, cooperante Spiritu sancto per mortem tuam mundum vivificasti: libera per hoc sacrosanctum corpus and sanguinem tuum ab omnibus iniquitatibus meis, & universis malis, & fac me tuis semper inhaerere mandatis, & a te nunquam separari permittas. Qui cum eodem Deo Patre & Spiritu facto vivis & regnas Deus in saecula saeculorum.—Amen.

PERCEPTIO corporis tui Domine *Jesu Christe*, quod ego indignus sumere praesumo, non mihi preveniat in iudicium & condemnationem; sed pro tua pietate profit mihi ad tutamentum mentis & corporis, & ad medelam percipiendam. Qui vivis & regnas cum Deo Patre, in unitate Spiritus sancti. Deus, per omnia, saecula saeculorum.—Amen.

Lamb of God, who takest away the sins of the world, grant us peace.

LORD *Jesus Christ* who saidst to thy apostles, I leave peace unto you, I give you my peace, regard not my sins, but the faith of thy church, and vouchsafe according to thy will, to pacify and unite it; who livest and reignest for ever and ever.—Amen.

LORD *Jesus Christ*, Son of the living God, who according to the will of thy Father, hast by thy death, through the co-operation of the Holy Ghost, given life to the world; deliver me by this thy most sacred body and blood, from all my iniquities, from all evils, and make me always adhere to thy commandments and never suffer me to be separated from thee; who livest and reignest with God the Father in the unity of the Holy Ghost, God, world without end.—Amen.

LET not the participation of thy body, O Lord *Jesus Christ*, which I unworthy, presume to receive, turn to my judgment and condemnation; but let it through thy mercy be available to the safeguard, and remedy, both of soul and body; who with God the Father in the unity of the Holy Ghost, livest and reignest God, for ever and ever.—Amen

*Genuflectit, surgit, & Hostiam accipiens,
dicit :*

PANEM cœlestem accipiam & nomen Domine invocabo.

Percutiens, pectus, dicit ter devote & humiliter.

DOMINE, non sum dignus, ut intres sub tectum meum ; sed tantum dic verbo & sanabitur anima mea.

Domine, non sum dignus, ut intres sub tectum meum ; sed tantum dic verbo, & sanabitur anima mea.

Domine, non sum dignus, ut intres sub tectum meum ; sed tantum dic verbo, & sanabitur anima mea.

Sumit reverenter ambas partes Hostia.

CORPUS Domini nostri *Jesu Christi* custodiat animam meam in vitam æternam.—
Amen.

Calicem accipiens, dicit :

QUID retribuam Domino pro omnibus, quæ retribuit mihi ?

Calicem salutaris accipiam, & nomen Domini invocabo.

Laudans invocabo Dominum, & ab inimicis meis salvus ero.

When the priest receiveth the Chalice, say :

WHAT shall I give thee, O Lord, for all the favours which thou hast done unto

Kneeling, rising, and taking the Host into his hands, he says :

I WILL take this heavenly bread, and will call upon the name of the Lord.

He striking his breast, saying thrice, humbly and devoutly :

LORD I am not worthy, that thou shouldst enter under my roof ; say but the word, and my soul shall be healed.

Lord, I am not worthy, that thou shouldst enter under my roof ; say but the word, and my soul shall be healed.

Lord, I am not worthy that thou shouldst enter under my roof ; say but the word and my soul shall be healed.

Receiving reverently both parts of the Host he says :

THE body of our Lord Jesus Christ, preserve my soul to everlasting life.—Amen.

Taking the Chalice, he says :

WHAT shall I render to the Lord for all things, that he hath given to me ?

I will take the chalice of salvation, and I will call upon the name of the Lord.

Praising, I will call upon the Lord ; and I shall be saved from my enemies.

me ? Behold, my Saviour, seeing thou hast done me the favour to enter into my house, here offer thee the doors and keys there

Sumens totum Sanguinem cum particula, dicit :

SANGUIS Domini nostri *Jesu Christi* custodiat animam meam in vitam eternam.—Amen.

Sumens primam Ablutionem, dicit :

QUOD ore sumpimus, Domine, pure mente capiamus, & de munere temporali fiat nobis remedium sempiternum.

Sumens secundam Ablutionem, dicit :

CORPUS tuum, Domine, quod sumpsi, & sanguis quem potavi, adhæreat visceribus meis ; & præsta, ut in me non remaneat scelerum macula, quem pura et sancta refecerunt sacramenta. Qui vivis & regnas in sæcula sæculorum.—Amen.

[*Digitos, os, & calicem extergit ; deinde prosequitur Missam.*]

(viz. my five senses) : I consecrate therefore unto thee henceforth my eyes, and purpose to keep them chaste and innocent ; I will never more let them gaze curiously and freely upon dangerous and tempting objects, nor let them wander distractedly in churches, and in time of prayer. Henceforth also I consecrate unto thee my tongue, and resolve never to employ it in swearing, cursing, back-biting, in unclean and lewd jests, or hidden wick-

Receiving the blood of our Saviour, he says :

THE blood of our Lord *Jesus Christ* preserve my soul to everlasting life.—Amen.

Taking the first Ablution, he says :

RANT, Lord, what we have received with our mouth, we may conserve with our mind, that of a temporal gift it may come to us an eternal remedy.

Taking the second Ablution, he says :

SAY thy body, O Lord, which I have received, and thy blood, which I have drunk, cleave to my bowels ; and grant, that stain of sin may remain in me, whom this bread and holy sacrament has fed, who livest reignest for ever and ever.—Amen.

He wipes his mouth, his fingers, and the chalice, and then continues the Mass.]

ches. And seeing it is my tongue, by which I receive, and convey into my stomach, this blessed sacrament of the altar in the holy communion ; that tongue, that hath been so justly employed, and so honored by God, shall never be employed again in sin, and be polluted in my neighbour's blood by detraction. Therefore, O Lord, I consecrate my whole body to thee, as a sacred place dedicated unto thy divine majesty, and which I purpose firm

Communio.

BENEDICIMUS Deum cœli, & coram omnibus viventibus confitebimur ei, quia fecit nobiscum misericordiam suam.

S. **D**OMINUS vobiscum.

R. Et cum spiritu tuo.

Postcommunio.

PROFICIAT nobis ad salutem corporis & animæ, Domine Deus noster, hujus sacramenti susceptio, & sempiternæ Trinitatis, ejusdemque individuae unitatis confessio. Per Dominum nostrum *Jesum Christum.* *R.*—Amen.

S. Dominus vobiscum.

R. Et cum spiritu tuo.

S. Ite, Missa est. *R.* Deo gratias.

PLACEAT tibi, sancta Trinitas, obsequium servitutis meæ, & præsta, ut sacrificium quod oculis tuæ majestatis indignus obtuli, tibi sit acceptabile, mihi & omnibus pro quibus illud obtuli, sit, te miserante propitiabile, Per Christum Dominum nostrum.—Amen.

While the priest says the last prayer, say:

I BESEECH thee, gracious Lord, to grant me thy grace, that what here I have promised, I may be always mindful to perform.

The blessing of the Almighty God, the Father, and of the Son, and of the Holy Ghost.
men.

The Communion.

WE bless the God of heaven, and we
confess unto him before the whole
world, because he hath done mercifully with
us.

P. **O**UR Lord be with you.
R. And with thy spirit.

Post-Communion.

O LORD our God, grant that the receiving
of this holy Sacrament, and the confession
of the eternal Trinity and indivisible
Unity of the same, may avail us to salvation
of body and soul; through our Lord Jesus
Christ.

R. Amen.

P. Our Lord be with you.

R. And with thy spirit.

P. Depart, Mass is finished.

R. Thanks be to God.

LET the performance of my duty, O holy
Trinity, be pleasing to thee, and grant
that the sacrifice, which I unworthy, have offered
up in the sight of thy Majesty, may be
acceptable to thee; and through thy mercy be
propitiatory to me and to all those, for whom
I have offered it, through Christ our Lord.
Amen.

Versus, ad Populum dicit :

BENEDICAT vos omnipotens Deus Pater,
& Filius +, & Spiritus sanctus.

R. Amen.

S. Dominus vobiscum.

R. Et cum spiritu tuo.

Initium sancti Evangelii secundum Joannem.

R. Gloria tibi Domine.

IN principio erat Verbum, & Verbum erat
apud Deum, & Deus erat Verbum. Hoc
erat in principio apud Deum. Omnia per ip-
sum facta sunt, and sine ipso factum est nihil,
quod factum est. In ipso vita erat, & vita
erat lux hominum; and lux in tenebris lucet, &
tenebræ eam non comprehenderunt. Fuit ho-
mo missus a Deo cui nomen erat Joannes. Hic
venit in testimonium, ut testimonium perhibe-
ret de lumine, ut omnes crederent per illum.
Non erat ille lux; sed ut testimonium perhi-
beret de lumine. Erat lux vera, quæ illuminat
omnem hominem venientem in hunc mun-
dum. In mundo erat, & mundus per ipsum
factus est, & mundus eum non cognovit. In
propria venit, & sui eum non receperunt.—
Quotquot autem receperunt eum, dedit eis

*priest turning himself towards the people,
says,*

MIGHTY God, Father, and Son,
and Holy Ghost, + bless you.

Amen.

Our Lord be with you.

And with thy spirit.

*the beginning of the Gospel according to St.
John.*

Glory be to thee, O Lord.

At the beginning was the word, and the word was with God, and God was the . . . This was in the beginning with God. All things were made by him; and without him was made nothing, that was made; in him was life, and the life was the light of men; and the light shineth in darkness, and darkness did not comprehend it. There came a man sent from God whose name was John. This man came for a testimony to the people, that all men might believe through him. He was not the Messiah, but to give testimony of the light: it was the true light, which enlighteneth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came to his own, and his own received him not. But as many as receiv-

potestatem filios Dei fieri; his qui credunt
nomine ejus, qui non ex sanguinibus, neque
voluntate carnis, neque ex voluntate viri
ex Deo nati sunt. **ET VERBUM CAR-**
FACTUM EST, et habitavit in nobis :
vidimus gloriam ejus, gloriam quasi Unigeniti
Patris, plenam gratiæ & veritatis.

R. Deo Gratias.

*The Sequence that is sung at solemn Mass for
Dead.*

DIES iræ, dies illa,
Solvat sæclum in favilla;
Teste David cum Sybilla.
Quantus tremor est futurus,
Quando Judex est venturus,
Cuncta stricte discussurus!
Tuba mirum spargens sonum
Per sepulchra regionum,
Coget omnes ante thronum.
Mors stupebit, & natura,
Cum resurget creatura,
Judicanti responsura.
Liber scriptus proferetur,
In quo totum continetur,
Unde mundus judicetur.
Judex ergo cum sedebit
Quidquid latet, apparebit
Nil inultum remanebit.

ed him, he gave them power to be made the sons of God, to those that believe in his name, who are not of blood, nor of the will of the flesh, nor of the will of man, but of God are born.
AND THE WORD WAS MADE FLESH and dwelt in us. And we saw the glory of him, the glory as it were of the only begotten of the Father, full of grace and truth.

R. Thanks be to God.

The Sequence that is sung at solemn Mass for the Dead.

DAY of wrath, that dreadful day,
 Shall the world in ashes lay,
 David and the Sybils say.
 What a fear will all surprise,
 When the Judge aloft in skies,
 Comes to hold his great assize?
 The last trump with dreadful groan,
 Thro' the graves and regions blown,
 Summons all before the throne.
 Death and nature both shall quake,
 When mankind from death shall wake,
 Rising his accounts to make.
 Dooms-day book shall be ordain'd,
 In which all things are contain'd,
 Whereof mankind must be arraign'd.
 When the judge is seated so,
 All that's secret all shall know;
 Nothing unreveng'd shall go.

Quid sum miser tunc dicturus ?

Quem patronum rogaturus,

Cum vix justus sit securus,

Rex tremendæ Majestatis,

Qui salvandos salvas gratis,

Salva me, fons pietatis.

Recordare, Jesu pie,

Quod sum causa tuæ viæ,

Ne me perdas illa die.

Quærens me, sedisti lassus ;

Redemisti crucem passus ;

Tantus labor non sit cassus.

Iuste judex ultionis,

Donum fac remissionis,

Ante diem rationis.

Ingemisco tanquam reus ;

Culpa rubet vultus meus ;

Supplici parce Deus.

Qui Mariam absolvisti,

Et latronem exaudisti,

Mihi quoque spem dedisti.

Preces meæ non sunt dignæ,

Sed tu bonus fac benigne,

Ne perenni cremer igne.

Inter oves locum præsta,

Et ab hœdis me sequestra

Statuens in parte dextra.

Confutatis maledictis,

Flammis acribus addictis,

Voca me cum benedictis.

Wretch ! how shall I then endure
To answer ? or whose aid procure,
When the just are scarce secure ?
King of dreadful glory mine,
Save me, fount of love divine,
Who savest freely those are thine.
Jesus Christ, remember, I
Am the cause thou cam'st to die;
Damn me not eternally.
Lost, thou me hast weary sought,
On the cross me dearly bought ;
Let not those things profit nought.
Thou just judge of vengeance due,
Pardon of my sins renew,
Ere the accompting day ensue.
Guilty like, I wail my case ;
Shame of sins doth sting my face ;
Spare me, God, who beg for grace,
Thou who Mary didst forgive,
And the dying thief relieve,
Hope to me didst also give.
Tho' my prayers deserve no hire,
Yet, good Lord, grant my desire,
I may 'scape eternal fire.
'Mongst thy sheep let me abide ;
From the goats me far divide,
Place me on thy own right side,
When the wicked are supprest,
And to direful flames addrest,
Call me to thee with the blest.

Oro supplex & acclinis,
 Cor contritum quasi cinis,
 Gere curam mei finis.
 Lachrymosa dies illa,
 Qua resurget ex favilla,
 Judicandus homo reus ;
 Huic ergo parce Deus,
 Pie Jesu Domine,
 Dona eis requiem. — Amen.



*The LIBERA that is always sung at solemn Mass
 for the Dead.*

LIBERA me, Domine, de morte æterna,
 in die illa tremenda* quando cœli mo-
 vendi sunt & terra : *dum veneris judicare
 sæculum per ignem.

Vers. Tremens factus sum ego, & timeo
 dum discussio venerit, atque ventura ira.

Resp. Quando cœli movendi sunt & terra.

Vers. Dies illa, dies iræ, calamitatis & mi-
 seriæ, dies magna & amara valde.

Resp. Dum veneris judicare sæculum per
 ignem.

Vers. Requiem æternam* dona eis Domi-
 ne, Et lux perpetua* luceat eis.

Resp. Libera me, Domine, de morte æter-
 na, in die illa tremenda : * quando cœ-

Why suppliant, I thee pray,
 With a heart contrite as clay,
 Guard me on my dying day.
 'Tis is (lo!) that day of doom,
 Wherein men from ashy tomb,
 To judgment shall arise!
 Spare him, Lord, who mercy cries.
 O us, pious and good Lord,
 Eternal rest to them afford.—Amen.

*the LIBERA, that is always sung after solemn
 Mass for the Dead.*

DELIVER me, O Lord, from eternal
 death in that dreadful day: *when the
 heavens and earth shall be moved: *when
 thou comest to judge the world by fire.

Vers. I tremble and fear, when that exami-
 nation shall come, and the future anger.

Resp. When the heavens and earth shall be
 moved.

Vers. That day is the day of anger, of can-
 dour and misery; that day is great and very
 terrible.

Resp. When thou shalt come to judge the
 world by fire.

Vers. Eternal rest * give to them, O Lord;
 and let perpetual * light shine to them.

Resp. Deliver me, O Lord, from eternal
 death in that dreadful day: when the he-

movendi sunt & terra : * dum venerit
sæculum per ignem.

Kyrie eleison. Christe eleison. Kyrie
eleison. Pater noster, &c. *secreto.*

Vers. Et ne nos inducas in tentati-

Resp. Sed libera nos a malo.

Vers. A porta inferi.

Resp. Erue Domine animam ejus.

Vers. Requiescat in pace.

Resp. Amen.

Vers. Domine exaudi orationem r

Resp. Et clamor meus ad te veniat

Vers. Dominus vobiscum.

Resp. Et cum spiritu tuo.

Oremus.

ABSOLVE, quæsumus Domine,
famuli tui, N. ab omni vinculo
rum ; ut in resurrectionis gloria, inter
& electos tuos resuscitatus respiret. In
Christum Dominum.

Resp. Amen.

*After, the priest making the sign of the
his right hand over the tomb, says*

Vers. Requiem æternam dona ei I

Resp. Et lux perpetua luceat ei.

Vers. Requiescat in pace.

Resp. Amen.

ms and the earth are to be moved : *When
ou shalt come to judge the world by fire.

Lord have mercy on us. Christ have mer-
cy on us. Lord have mercy on us. Our Fa-
ther, &c. *in secret.*

Vers. And lead us not into temptation.

Resp. But deliver us from evil.

Vers. From the gates of hell.

Resp. O Lord deliver his soul.

Vers. May he rest in peace.

Resp. Amen.

Vers. O Lord hear my prayer.

Resp. And let my supplication come to thee.

Vers. Our Lord be with you.

Resp. And with thy spirit.

Let us pray.

ABSOLVE, we beseech thee, O Lord,
the soul of thy servant N. from all the
bonds of sins : that being raised up again a-
mong thy saints and elect, he may be refresh-
ed in the glory of the resurrection. Through
Christ our Lord.

Resp. Amen.

*After, the priest making the sign of the cross with
his right hand over the tomb, says :*

Vers. Eternal rest give to him, O Lord.

Resp. And let perpetual light shine to him.

Vers. May he rest in peace.

Resp. Amen.

D O M I N I C A

AD

V E S P E R A S.

V. DEUS, in adiutorium meum intende.
Resp. Domine, ad adjuvandum me
 festina.

Gloria Patri, & Filio, & Spiritu sancto.
 Sicut erat in principio, & nunc, & semper,
 & in sæcula sæculorum.—Amen.—Allelujah.

N. B. vel,

Laus tibi, Domine, Rex æternæ gloriæ.

Antiphona. Dixit Dominus.

Ant. Allelujah.

Psalmus, 109.

DIXIT Dominus Domino meo : * sede
 dextris meis.

Donec ponam inimicos tuos : * scabellum
 pedum tuorum.

Virgam virtutis tuæ emittat Dominus ex
 Sion : * Dominare in medio inimicorum tuo-
 rum.

Tecum principium in die virtutis tuæ in
 splendoribus sanctorum : * ex utero ante luci-
 ferum genui te.

Juravit Dominus, & non poenitebit eum

V E S P E R S,

OR

EVEN SONG FOR SUNDAY.

) GOD, come to my assistance.

Resp. O Lord make haste to help me.
 glory be to the Father, and to the Son, and
 e Holy Ghost. As it was in the begin-
 , is now, and ever shall be, world without
 —Amen. Allelujah.

N. B. Or,
 raise be to thee, O Lord, king of eternal
 y.

be Antiphon. The Lord said.
nt. Allelujah.

Psalms 109.

[E Lord said to my Lord: sit on my
 right hand.

ntil I make thy enemies the footstool of
 feet.

he Lord will send the sceptre of thy pow-
 it of Sion: rule thou in the midst of thy
 nies.

ominion shall be with thee in the day of
 power, in the brightness of thy saints:
 i the womb before the day-star I begat

e Lord swore, and it shall not repent him,

* Tu es sacerdos in æternum, secundum ordinem Melchisedech.

Dominus a dextris tuis * confregit iræ suæ reges.

Judicabit in nationibus, implebit riuos, conquassabit capita in terra multorum.

De torrente in via bibet : * propterea exaltabit caput.

Gloria Patri, &c.

Ant. Dixit Dominus Domino meo, sed a dextris meis.

Ant. Fidelia.

Psalmus 110.

CONFITEBOR tibi Domine in toto corde meo ; * in consilio justorum, & congregatione.

Magna opera Domini ; * exquisita in omnes voluntates ejus.

Confessio & magnificentia opus ejus : * & justitia ejus manet in sæculum sæculi.

Memoriam fecit mirabilium suorum, misericors & miserator Dominus : * escam delectamentis timentibus se.

Memor erit in sæculum testamenti sui : virtutem operum suorum annuntiabit populo suo.

Ut det illis hæreditatem Gentium : operum manuum ejus veritas & judicium.

Fidelia omnia mandata ejus : confirmat

art a priest for ever, according to the or-
Melchisedech.

Lord on thy right hand has subdued
n the day of his wrath.

hall judge nations, compleat their ruin
ush the heads of many on the earth.

hall drink in the way out of the brook,
ore he shall exalt his head.

ry be to the Father, &c.

. The Lord said to my Lord ; sit on my
hand.

. Faithful.

Psalm 110.

LL praise thee, O Lord, with all my
rt : in the counsel of the just, and in
ngregation.

at are the works of the Lord : prepared
his designs.

works deserve praise and magnificence,
s justice continues for ever and ever.

: merciful and compassionate Lord made
orial of his wonders : he gave meat to
that feared him.

will be mindful of his covenant, for
he will shew to his people the power of
orks.

give them the inheritance of the Gen-

The works of his hand, are truth and
ent.

his commandments are faithful, establish

in sæculum sæculi : * sancta in veritate & caritate.

Redemptionem misit populo suo. * Mandavit in æternum testamentum suum.

Sanctum & terribile nomen ejus : * in sapientiæ timor Domini.

Intellectus bonus omnibus facientibus : * laudatio ejus manet in sæculum sæculi. Gloria Patri, &c.

Ant. Fidelia omnia mandata ejus, conferta in sæculum sæculi.

Ant. In mandatis.

Psalms 111.

BEATUS vir qui timet Dominum : mandatis ejus volet nimis.

Potens in terra erit semen ejus : genus rectorum benedicetur.

Gloria & divitiæ in domo ejus : * & jus ejus manet in sæculum sæculi.

Exortum est in tenebris lumen rectis : misericors, & miserator, & justus.

Jucundus homo qui miseretur & commiseretur : disponet sermones suos in judicio : * quod æternum non commovebitur.

In memoria æterna erit justus : ab audientia mala non timebit.

Paratum cor ejus sperare in Domino, firmatum est cor ejus : * non commovebitur donec despiciat inimicos suos.

Dispersit, dedit pauperibus : justitiam

nd ever, made in truth and equity.
t redemption to his people : He com-
nat his covenant should be for ever.
nd terrible is his name ; the fear of
s the beginning of wisdom.

ve a good understanding, that do ac-
it : his praise continues for ever and
ory be to the Father &c.

faithful are all his commandments,
l for ever and ever.

l his commandments

Psalms 111.

ED is the man, that fears the Lord ;
all have a great affection for his
ments.

l shall be mighty on the earth ; the
of the righteous shall be blessed.

and riches in his house : and his
des for ever and ever.

risen up in darkness to the righte-
merciful and indulgent and just.

t is the man, that is merciful and
t shall use his words with judgment ;
il not be moved for ever.

t man shall be in eternal memory :
ot fear at the hearing of evil.

rt is ready to hope in the Lord, his
onfirmed ; he shall not be moved,
looks down on his enemies.

ributed, he gave to the poor ; his jus-

manet in sæculum sæculi : * cornu ejus erigetur in gloria.

Peccator videbit & irascetur, dentibus suis fremet & tabescet : * desiderium peccatoris peribit. Gloria Patri &c.

Ant. In mandatis ejus cupit nimis.

Ant. Sit nomen Domini.

Psalmus 112.

LAUDATE pueri Dominum : * laudate nomen Domini.

Sit nomen Domini benedictum ; * ex hoc nunc, & usque in sæculum.

A solis ortu usque ad occasum ; * laudabile nomen Domini.

Excelsus super omnes gentes Dominus : * & super cœlos gloria ejus.

Qui sicut Dominus Deus noster, qui in altis habitat ; * & humilia respicit in cœlo & in terra ?

Suscitans a terrâ inopem ! * & de stercore erigens pauperem.

Ut collocet eum cum principibus ; * cum principibus populi sui.

Qui habitare facit sterilem in domo ; * matrem filiorum lætantem. Gloria Patri &c.

Ant. Sit nomen Domini benedictum in sæcula.

Ant. Nos qui vivimus.

in for ever and ever ; his horn shall
in glory.

ner shall see and be angry ; he shall
teeth and pine away ; the desire of
all perish. Glory be to the Father &c.
his commandments he has great

et the name of the Lord.

Psalm 112.

E the Lord ye children ; praise ye
ame of the Lord.

name of the Lord blessed, from this
nd for ever.

he rising of the sun to the going
he name of the Lord is laudable.

ord is high above all nations : and
above the heavens.

as the Lord our God, that dwells
and beholds the low things in hea-
n earth.

up the needy man from the earth,
g up the poor man out of the dung-
ce him with princes, with the princes
ople.

makes the barren woman to dwell in
a joyful mother of children. Glory
Father &c.

Let the name of the Lord be blessed

We that live.

Psalms 113.

IN exitu Israel de Egypto : De
populo barbaro.

Facta est Judæ sanctificatio &
potestas ejus.

Mare vidit & fugit * Jorda
est retrorsum.

Montes exultaverunt ut ariet
sicut agni ovium.

Quid est tibi mare quod fug
Jordanis quia conversus es retro
Montes exultastis sicut arietes
sicut agni ovium.

A facie Domini mota est ter
Dei Jacob.

Qui convertit petram in flagr
* & rupem in fontes aquarum.

Non nobis, Domine, non nob
mini tuo da gloriam.

Super misericordia tua & verit
quando dicant Gentes : Ubi est

Deus autem noster in cœlo :
cunque voluit, fecit.

Simulacra Gentium argentum
opera manuum hominum.

Os habent & non loquentur
habent & non videbunt.

Pſalm 113.

coming forth of Ifreal out of Ægypt,
house of Jacob from the barbarous
Judea was made his ſanctification;
his dominion.

ſea ſaw and fled : Jordan was turned
back.

mountains leaped as rams, and the lit-
tle as the lambs of ſheep.

that aileth thee, O ſea, that thou didſt
and thou, O Jordan, that thou waſt
backward ?

mountains leaped as rams ; and ye lit-
tle as the lambs of ſheep.

the face of the Lord the earth was
glorified at the face of the God of Jacob.

he turned the rock into pools of waters,
hard ſtones into fountains of waters.

to us, O Lord, not to us, but to thy
glory give the glory :

thy mercy and thy truth ; laſt at any
time the Gentiles ſay, Where is their God ?

our God is in heaven : he has done all
whatever he would.

Idols of the Gentiles are ſilver and
gold, the work of men's hands.

they have a mouth, and ſhall not ſpeak ;
they have eyes, and ſhall not ſee.

Aures habent & non audiunt : nare
& non odorabunt.

Manus habent & non palpabunt :
bent et non ambulabunt : * non eni
in gutture suo.

Similes illis fiant, qui faciunt ea :
nes qui confidunt in eis.

Domus Israel speravit in Domino : a
eorum et protector eorum est.

Domus Aaron speravit in Domino : a
eorum et protector eorum est.

Qui timent Dominum speraverunt in E
no : * adjutor eorum & protector eorum

Dominus memor fuit nostri : * & bene
nobis.

Benedixit domui Israel : * benedixit de
Aaron.

Benedixit omnibus qui timent Domin
* pusillis cum maioribus.

Adjiciat Dominus super vos ; * super
& super filios vestros.

Benedicti vos a Domino, * qui fecit co
& terram.

Cœlum cœli Domino : * terram a
dedit filios hominum.

Non mortui laudabunt te Domine * n
omnes qui descendunt in infernum.

Sed nos qui vivimus benedicimus Dom
* ex hoc nunc & usque in sæculum.

Gloria Patri &c.

They have ears, and shall not hear; they have nostrils, and shall not smell.

They have hands, and shall not handle; they have feet, and shall not walk; they shall not cry in their throat.

Let those, who make them, become like to them, and all that have confidence in them.

The house of Israel has hoped in the Lord: he is their helper and protector.

The house of Aaron has hoped in the Lord: he is their helper and protector.

They that fear the Lord have hoped in the Lord: he is their helper and protector.

The Lord has been mindful of us; and has blessed us.

He has blessed the house of Israel; he has blessed the house of Aaron.

He has blessed all that fear the Lord; the little with the great.

The Lord add upon you: upon you and upon your children.

Be you blessed by the Lord who made heaven and earth.

The heaven of heavens belongs to the Lord; but the earth he has given to the children of men.

The dead shall not praise thee, O Lord: nor all they that go down into hell.

But we that live, bless our Lord from this time and for ever.

Glory be to the Father &c.

Ant. Nos qui vivimus benedicimus Dominum

Tempore Paschali.

Ant. Allelujah, Allelujah, Allelujah.

Capitulum, 2 Cor. 1.

BENEDICTUS Deus, & Pater Domini nostri Jesu Christi, Pater misericordiarum, & Deus totius consolationis, qui consolatur nos in omni tribulatione nostra.

R. Deo Gratias.

Hymnus.

LUCIS Creator optime,
Lucem diem proferens,
Primordiis lucis novæ,
Mundi parans originem.

Qui mane junctum vesperi,
Diem vocari præcipis,
Ilabitur tetrum chaos;
Audi preces cum fletibus.

Ne mens gravata crimine,
Vitæ sit exul munere;
Dum nil perenne cogitat,
Seseque culpis illigat.

Cœleste pulset ostium;
Vitale tollat præmium;
Vitemus omne noxium;
Purgemus omne pessimum.

Præsta, Pater piissime,
Patrique compar unice;
Cum Spiritu Paraceto
Regnans per omne sæculum.— Amen.

Ant. We that live bless our Lord.

In Paschal time.

Ant. Allelujah, Allelujah, Allelujah.

The little Chapter, 2 Cor. 1.

BLESSED be the God and Father of our Lord Jesus Christ, the Father of mercy and God of all comfort, who comforteth us in all our tribulation.

R. Thanks be to God.

The Hymn.

CREATOR of the radiant light,
Dividing day from sable night,
Who with the light's bright origin,
The world's creator did begin.

Who of the morning and evening ray
Madest measur'd light, and calledst it day,
Black night begins to cloud the spheres.
Such safe to heed our vocal tears.

Whilst with our crimes we burthen'd are,
And fall'n a prey to Satan's snare;
Whilst fading pleasures us deceive,
Let not our bodies leave.

Let us at heaven for mercy knock;
Let us the gates of life unlock;
All threatening evils let us fly,
And punish past iniquity.

Merciful Father, bend thy ear;
Co-equal Son, our prayers hear:
O holy Spirit, hear our cry.

Who live all three eternally.—Amen.

V. Dirigatur, Domine, oratio mea.

R. Sicut incensum in conspectu tuo.

Canticum B. Mariæ Virginis.

LUCE 1.

MAGNIFICAT * anima mea Dominum
Et exultavit spiritus meus * in Dec
lutari meo.

Quia respexit humilitatem ancillæ suæ
ecce enim ex hoc beatam me dicent omne
nationes.

Quia fecit mihi magna, qui potens es
& sanctum nomen ejus.

Et misericordia ejus a progenie in proge
* timentibus eum.

Fecit potentiam in brachio suo ; * disp
superbos mente cordis sui.

Deposuit potentes de sede ; * & exal
humiles.

Esurientes implevit bonis : * & divites
misit inanes.

Suscepit Israel puerum suum ; * record
misericordiæ suæ.

Sicut locutus est ad patres nostros ; * A
ham & semini ejus in sacula.

Gloria Patri.

Suffragia B. Mariæ V. et Sanctorum

Ant. Sancta Maria, succurre miseris
pusillanimes, refove debiles, ora pro

V. Let my prayer like incense.

R. Ascend to thee, O Lord.

The song of the blessed Virgin Mary, called the Magnificat.—LUKE 1.

MY soul magnifies the Lord ;
And my spirit has rejoiced in God my Saviour.

Because he has regarded the humility of his hand-maid ; for behold from henceforth all generations shall call me Blessed.

For he that is mighty hath done great things to me ; and holy is his name.

And his mercy is from generation to generation on those who fear him.

He hath shewn strength in his arm : he has dispersed the proud in the imagination of their hearts.

✠ He has deposed the mighty from their seat, and has exalted the humble.

The hungry he has filled with good things, and the rich he has sent empty away.

He has received his servant Israel, being mindful of his mercy.

As he spake to our fathers ; to Abraham and his seed for ever.

Glory be to the Father, &c.

The Suffrage of the blessed Virgin Mary and the Saints.

Ant. Holy Mary, succour the miserable, relieve the dejected. comfort the mourners, pra-

intervenire pro Clero, intercede pro devoto foemineo sexu: sentiant omnes tuum juvamen, quicumque celebrant tuam sanctam commemorationem.

V. Ora pro nobis, sancta Dei genitrix.

R. Ut digni efficiamur promissionibus Christi.

Oremus

CONCEDE nos famulos tuos, quæsumus, Domine Deus, perpetua mentis & corporis sanitate gaudere; & gloriosa beatæ Mariæ semper Virginis intercessione, a præsentibus liberari tristitia, & æterna perfrui lætitia.

Ab Oñ. Epiphaniæ usque ad Purificationem.

V. Post partum Virgo inviolata permanisti.

R. Dei genitrix intercede pro nobis.

Oremus.

DEUS qui salutis æternæ beatæ Mariæ virginitate fœcunda, humano generi præmia præstitisti: tribue, quæsumus, ut ipsam pro nobis intercedere sentiamus, per quam credimus auctorem vitæ suscipere Dominum nostrum Jesum Christum, Filium tuum.

De Apostolis.

Ant. Petrus apostolus et Paulus doctor gentium, ipsi nos docuerunt legem tuam, Domine.

V. Constitues eos principes super omnem terram.

for the people, intercede for the clergy, plead for the devout female sex; let all find thy assistance, who celebrate thy holy commemoration.

V. Pray for us, O Holy Mother of God.

R. That we may be made worthy of thy promises of Christ.

Let us pray.

GRANT, O Lord God, we beseech thee that we thy servants may enjoy perpetual health of mind and body; and that by thy glorious intercession of the ever blessed Virgin Mary, we may be delivered from present sorrow, and possess everlasting joy.

From the Octave of Epiphany to the Purification.

. After child-birth thou didst remain pure Virgin.

R. O Mother of God, make intercession for us.

Let us pray.

O GOD, who by the fruitful virginity of the blessed Virgin Mary, hast given mankind the rewards of eternal salvation, grant, we beseech thee, that we may find help to intercede for us, by whom we have received the author of life, our Lord Jesus Christ thy son.

Of the Apostles.

Ant. Peter the apostle and Paul the doctor of the Gentiles, have taught us thy law, O Lord.

V. Thou wilt make them princes over the earth.

R. Memores erunt nominis tui Domine.

Oremus.

DEUS, cujus dextera beatum Petrum ambulante in fluctibus, ne mergeretur, erexit, & co-apostolum ejus Paulum tertio naufragantem, de profundo pelagi liberavit; exaudi nos propitius, & concede, ut amborum meritis æternitatis gloriam consequamur.

De Pace.

Ant. Da pacem, Domine, in diebus nostris, quia non est alius qui pugnet pro nobis, nisi tu, Deus noster.

V. Fiat pax in virtute tua.

R. Et abundantia in turribus tuis.

Oremus.

DEUS, a quo sancta desideria, recta consilia, & justa sunt opera: da servis tuis illam, quam mundus dare non potest pacem; ut & corda nostra mandatis tuis dedita, & hostium sublata formidine, tempora sint tua protectione tranquilla. Per Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit & regnat in unitate Spiritus sancti, Deus, per omnia sæcula sæculorum.—R. Amen.

De Cruce.

Ant. Crucem sanctam subiit, qui infernum confregit, accinctus est potentia, surrexit die tertia, Alleluia.

V. Dicite in nationibus, Alleluia.

R. They will be mindful of thy name, O Lord.

Let us pray.

O GOD, whose right hand saved from drowning Saint Peter walking on the waves, and delivered his co-apostle, St. Paul in his third shipwreck from the bottom of the sea : mercifully hear us ; and grant, that by both their merits we may obtain a glorious eternity.

Of Peace.

Ant. Grant peace, O Lord, in our days : because there is no other that fighteth for us besides thee our God.

V. Let there be peace in thy strength.

R. And plenty within thy towers.

Let us pray.

O GOD, from whom are all holy desires, righteous counsels, and just works : give to thy servants that peace, which the world cannot give : that our hearts may be disposed to keep thy commandments, and the fear of our enemies being taken away, the times through thy protection, may be peaceable : through our Lord Jesus Christ, thy Son, who with the Father and the Holy Ghost lives and reigns one God word without end. R. Amen.

Of the Cross.

Ant. He that conquered hell, suffered on the holy cross : he armed himself with power and rose again the third day, Alleluia.

V. Proclaim among the Gentiles, Alleluia.

R. Quia Dominus regnavit, a ligno. Al-
leluja.

Oremus

DEUS qui pro nobis Filium tuum crucis
patibulum subire voluisti, ut inimici a
nobis expelleres potestatem: concede nobis
famulis tuis ut resurrectionis gratiam conse-
quamur. Per eundem Dominum nostrum.

V. Dominus vobiscum.

V. Et cum spiritu tuo.

R. Benedicamus Domino.

V. Deo gratias.

R. Fidelium animæ per misericordiam Dei
requiescant in pace. R. Amen.

V. Dominus det nobis suam pacem.

R. Et vitam æternam.—Amen.

AD COMPLETORIUM.

Lector incipit. Jube Domne benedicere.

Benedictio. Noctem quietam & finem per-
fectum concedat nobis Dominus omnipotens.

R. Amen.

Lectio Brevis, 1 Pet. 5.

FRATRES, sobrii estote & vigilate: quia
adversarius vester diabolus tamquam leo
rugiens circuit, quærens quem devoret; cui
resistite fortes in fide. Tu autem, Domine,
misere nobis.

R. That our Lord has begun his reign on the tree, Alleluia.

Let us pray.

O GOD, who would'st have thy Son undergo for us the punishment of the cross that thou mightest drive away from us the power of our enemy; grant that we thy servants may obtain the grace of the resurrection, through the same Lord.

V. The Lord be with you.

R. And with thy spirit.

V. Let us bless our Lord.

R. Thanks be to God.

V. May the souls of the faithful, through the mercy of God, rest in peace. R. Amen.

V. Our Lord grant us his peace.

R. And life everlasting.—Amen.

COMPLIN.

The reader begins. Pray Father give us blessing.

The Blessing. May our almighty Lord grant us a quiet night, and happy end.

R. Amen.

The short Lesson, 1 Pet. 5.

BRETHREN, be sober and watch; because your adversary, the devil, goes about like a roaring lion, seeking whom he may devour whom resist, being strong in faith. But the O Lord, have mercy on us.

V. Deo gratias.

R. Adjutorium nostrum in nomine Domini.

V. Qui fecit cœlum et terram.

Pater noster, &c. Secreto.

R. Confiteor Deo omnipotenti, &c.

V. Misereatur tui omnipotens Deus, &c.

R. Confiteor Deo omnipotenti, &c.

V. Misereatur vestri omnipotens Deus, &c.

R. Indulgentiam, absolutionem, &c.

V. CONVERTE nos, Deus salutaris noster:
R. Et averte iram tuam a nobis.

V. Deus in adjutorium meum intende.

R. Domine ad adjuvandum me festina.

Gloria Patri, &c. Alléluia.

Ant. Miserere.

Tempore Paschali. Ant. Alleluia.

Psalms 4.

CUM invocarem exaudivit me Deus justitiæ meæ: * in tribulatione dilatasti mihi.

Miserere mei: * et exaudi orationem meam.

Filii hominum usquequo gravi corde? *

Ut quid diligitis vanitatem & quæritis mendacium?

Et scitote, quoniam mirificavit Dominus sanctum suum: Dominus exaudiet me cum clamavero ad eum.

Iraſcimini & nolite peccare; * quæ dicitis in cordibus vestris, in cubilibus vestris coniungimini.

V. Thanks be to God.

R. Our help is in the name of the Lord.

V. Who hath made heaven and earth.

Our Father, &c. *in secret.*

R. I confess to Almighty God, &c.

V. Almighty God have mercy on you, &c.

R. I confess to Almighty God, &c.

V. Almighty God have mercy on you, &c.

R. May our almighty and merciful Lord, &c.

V. **C**ONVERT us O God our Saviour.

R. And turn away thy anger from us,

V. O God come to my assistance.

R. O Lord make haste to help me.

Glory be to the Father. Alleluia.

Ant. Have mercy.

In the Paschal Time. Ant. Alleluia.

Psalms 4.

WHEN I invocated, the God of my justice heard me: in tribulation thou hast enlarged me.

Have mercy on me, and hear my prayer.

Ye sons of men, how long have ye heavy hearts? Why do you love vanity and seek lying?

And know that the Lord has made his holy One marvellous: the Lord will hear me when I shall cry to him.

Be ye angry and sin not; the things that you say in your hearts, in your chambers be sorrow

Sacrificate sacrificium justitiæ, & sperate in Domino : * Multi dicunt, Quis ostendit nobis bona ?

Signatum est super nos lumen vultus tui, Domine ; dei disti lætitiā in corde meo.

A fructu frumenti, vini, & olei sui * multiplicati sunt.

In pace in idipsum * dormiam & requiescam.

Quoniam tu, Domine, singulariter in spe * constituisti me.

Gloria Patri, &c.

Psalms 30.

IN te Domine, speravi, non confundar in æternum ; in justitia tua libera me.

Inclina ad me aurem tuam ; accelera ut cruas me.

Esto mihi in Deum protectorem, & in domum refugii ; ut salvum me facias.

Quoniam fortitudo mea, & refugium meum es tu ; & propter nomen tuum deduces me, & enutries me.

Educes me de laqueo hoc, quem absconderunt mihi ; * quoniam tu es protector meus.

In manus tuas commendo spiritum meum ; * redemisti me, Domine, Deus veritatis.

Gloria Patri, &c.

Psalms 90.

QUI habitat in adjutorio altissima, * in protectione Dei cœli commorabitur.

a sacrifice of justice, and hope in the
Many say, who shews us good things?
Light of thy countenance, O Lord, is
upon us; thou hast given gladness in
it.

The fruit of their corn, wine and oil,
multiplied.

Peace in the self same I will sleep and rest.
Because thou O Lord, hast singularly set-
in hope. Glory be to the Father, &c.

Psalms 30.

O Lord, I have hoped, let me not
be confounded for ever; in thy justice de-

cline thine ear to me; make haste to de-

cline unto me a protecting God, and a house
for me; that thou mayest save me.

Because thou art my strength and my re-
doubt for thy name thou wilt conduct me,
and nourish me.

Thou wilt bring me out of this snare, which
was hid for me; because thou art my
trust.

In thy hands I commend my spirit; thou
wilt redeem me, O Lord God of truth.

Glory be to the Father, &c.

Psalms 90.

Who dwells in the help of the highest,
shall abide the protection of the God.

**Dicet Domino, Susceptor meus, es in
refugium meum : * Deus meus sperabo in eo.**

**Quoniam ipse liberavit me de laqueo ven-
tium, * & a verbo aspero.**

**Scapulis suis obumbrabit tibi : * & sub po-
nis ejus sperabis.**

**Scuto circumdabit te veritas ejus ; * non
timebis a timore nocturno.**

**A sagitta volante in die, a negotio peram-
bulante in tenebris : * ab incurso, & demonio
meridiano.**

**Cadent a latere tuo mille, & decem milli-
a dextris tuis : * ad te autem non appropi-
quabit.**

**Veruntamen oculis tuis considerabis ; *
retributionem peccatorum videbis.**

**Quoniam tu es, Domine spes mea ; *
altissimum Posuisti refugium tuum.**

**Non accedet ad te malum ; * & flagellum
non appropinquabit tabernaculo tuo.**

**Quoniam angelis suis mandavit de te ;
ut custodiant te in omnibus viis tuis.**

**In manibus portabunt te : * ne forte offi-
das ad lapidem pedem tuum.**

**Super aspidem & basiliscum ambulabis
& conculabis leonem & draconem.**

**Quoniam in me speravit, liberabo eum
protegam eum, quoniam cognovit nomen
meum.**

He shall say to the Lord : Thou art my protector, and my refuge ; my God, I will hope in him.

Because he has delivered me from the snare of the hunters, and from the sharp word.

With his shoulders he will overthrow thee ; thou shalt not be afraid of the fear in the night.

With a shield shall his truth encompass thee ; and under his wings thou shalt hope.

Of the arrow flying in the day, of business walking in darkness ; of incursion, and of the mid-day devil.

A thousand shall fall on thy side, and ten thousand on thy right hand ; but to thee it shall not approach.

But thou shalt consider with thy eyes ; and shalt see the retribution of sinners.

Because thou, O Lord, art my hope ; thou hast made the highest thy refuge.

There shall come no evil to thee ; and the scourge shall not approach to thy tabernacle.

Because he has given his angels charge of thee, that they keep thee in all thy ways.

They shall bear thee in their hands, lest perhaps thou knock thy foot against a stone.

Thou shalt walk upon the asp and the basilisk, and thou shalt tread upon the lion and the dragon.

Because he has hoped in me, I will deliver him : I will protect him because he has known my name.

Clamabit ad me, & ego exaudiam e
cum ipse sum in tribulatione; eripiam e
glorificabo eum.

Longitudine dierum replebo eum; *
tendam illi salutem meam.

Gloria Patri, &c.

Psalmus 133.

ECCE nunc benedicite Dominum, *
servi Domini.

Qui statis in domo Domini: * in atriis
Dei nostri.

In noctibus extollite manus vestras in
& benedicite Dominum.

Benedicat te dominus ex Sion: * qui
coelum & terram.

Gloria, Patri &c.

Ant. Misere mihi Domine, et exau
tionem meam.

Tempore Paschali. Ant. Alleluia, A
Alleluia.

Hymnus.

TE, lucis ante terminum,
Rerum creator, poscimus;
Ut pro tua clementia,
Sis præful & custodia.

Procul recedant fomina.
Et noctium phantasmata,
Hostemque nostrum comprime,
Ne polluantur corpora.

Præsta, Pater piissime,
Patrique compar unice,

He shall cry to me, and I will hear him ;
I am with him in tribulation : I will deliver
him, and will glorify him.

I will replenish him with a length of days :
and I will shew him my salvation.

Glory be to the Father &c.

Psalms 133.

BEHOLD now, bless the Lord, all ye ser-
vants of the Lord.

Who stand in the house of the Lord, in
the courts of the house of our God.

In the night lift up your hands towards the
holy places, and bless the Lord.

The Lord bless thee from *Sion*, who made
heaven and earth.

Glory be to the Father &c.

Ant. Have mercy on me, O Lord, and
hear my prayer.

In the Paschal time. Ant. Alleluia, Alle-
luia, Alleluia.

The Hymn.

TO thee, before the close of day,
Creator of the world, we pray,
With wonted mercy us direct,
And from nocturnal harms protect.

Let no dreams disturb our sleep,
And nightly phantoms from us keep,
The Foe suppress, that by his wiles
Our bodies know not what defiles.

Merciful Father, bend thine ear,
Co-equal Son our prayers hear.

Cum Spiritu Paracleto,
Regnans per omne seculum.—Amen.

Capitulum, Jerem. 14.

TU autem in nobis es Domine, & nomen
sanctum tuum invocatum est super nos
ne derelinquas nos, Domine Deus noster.

R. Deo gratius.

R. Breve. In manus tuas, Domine, com-
mendo spiritum meum. * In manus tuas,
Domine, commendo spiritum meum.

V. Redemisti nos, Domine Deus veritatis.
* Commendo spiritum meum.

Gloria Patri, & Filio, & Spiritu Sancto.

* In manus tuas, Domine, commendo
spiritum meum.

V. Custodi nos, Domine, ut pupillam oculi.

R. Sub umbra alarum tuarum protege nos.

Tempore Paschali..

In manus tuas, Domine, commendo spiri-
tum meum, * Alleluia, Alleluia * In manus tuas.

V. Redemisti nos, Domine Deus veritatis,
* Alleluia, Alleluia. Gloria Patri. In manus

V. Custodi; &c. Alleluia.

R. Sub umbra, &c. Alleluia.

Ant. Salva nos.

Canticum Simeonis, Luca 2.

NUNC dimittis servum tuum, Domine,
secundum verbum tuum in pace.

Quia viderunt oculi mei * salutare tuum.

Quod parasti, * ante faciem omnium popu-
rum.

Holy Spirit hear our cry,
Who live all three eternally.—Amen.

The little Chapter, Jerem. 14.

THOU art in us, O Lord, and thy holy
name has been invoked upon us; forsake
us not, O Lord our God.

R. Thanks be to God.

The short Resp. Into thy hands, O Lord, I
commend my spirit. * Into thy hands, O
Lord, I commend my spirit.

V. Thou hast redeemed us, O Lord, God
of truth. * I commend my spirit:

Glory be to the Father, and to the Son,
and to the Holy Ghost.

* Into thy hands, O Lord I commend my spirit.

V. Preserve us, O Lord, as the apple of thy eye.

R. Shelter us under the shadow of thy wings.

In the Paschal time.

* Into thy hands, O Lord, I commend my
spirit: * Alleluia, Alleluia. * Into thy hands.

V. Thou hast redeemed us, O Lord, God
of truth: * Alleluia, Alleluia. Glory. * Into
thy hands. V. Preserve us, &c. Alleluia.

R. Shelter us, &c. Alleluia.

Ant. Save us.

Song of Simeon, called the Nunc dimittis—Luke 2.

NOW thou dost dismiss thy servant, O
Lord, according to thy word, in peace.

Because mine eyes have seen thy salvation.

Which thou hast prepared before the face

Lumen ad revelationem Gentium;
gloriam plebis tuæ Israel,

Gloria Patri, &c.

Ant. Salva nos, Domine, vigilantes, custe
nos dormientes; ut vigilemus cum Christi
& requiescamus in pace.

Tempore Paschali. Alleluia.

KYRIE Iehon. Christe eleison. Ky
eleison. Pater noster. *Secreto.*

V. Et ne nos inducas in tentationem.

R. Sed libera nos a malo.

Credo in Deum. *Secreto.*

V. Carnis resurrectionem.

R. Vitam æternam. — Amen.

V. Benedictus es Domine Deus patru
nostrum.

R. Et laudabilis & gloriosus in sæcula.

V. Benedicamus Patrem & Filium, cu
sancto Spiritu.

R. Laudemus & superexaltemus eum
sæcula.

V. Benedictus es, Domine, in firmame
to cœli.

R. Et laudabilis & gloriosus & superex
tatus in sæcula.

V. Benedicat & custodiat nos omnipot
& misericors Dominus.

R. Amen.

V. Dignare Domine, nocte ista.

A light to the illumination of the Gentiles,
and the glory of thy people *Israel*.

Glory be to the Father, &c.

Ant. Save us, O Lord, waking, and keep
us sleeping, that we may watch with Christ,
and rest in peace.

In the Paschal time. Alleluia.

LORD have mercy on us. Christ have
mercy on us. Lord have mercy on us.
Our Father. *Secretly.*

V. And lead us not into temptation.

R. But deliver us from evil.

I believe in God. *Secretly.*

V. The resurrection of the body.

R. Life everlasting. *Amen.*

V. Thou art blessed, O Lord, the God of
our Fathers.

R. And thou art worthy of praise, and
glorious for ever.

V. Let us bless the Father, and the Son
with the Holy Ghost.

R. Let us praise and extol him for ever.

V. Thou art blessed, O Lord, in the firma-
ment of Heaven.

R. And thou art worthy of praise, glori-
ous, and to be extoled for ever.

V. The almighty and merciful Lord bless
and preserve us. *R.* Amen.

V. Vouchsafe, O Lord, this night.

AD COMPLET

e peccato nos custodire.

ferere nostri, Domine.

ferere nostri.

miserericordia tua, Domine, supernos.

emamodum speravimus in te.

mine, exaudi orationem meam.

clamor meus ad te veniat.

minus vobiscum.

cum spiritu tuo.

Oremus.

A, quæsumus, Domine habitationem

, & omnes insidias inimici ab ea longe

angelitui sancti habitent in ea, qui nos

custodiant; & benedictio tua sit super

er. Per Dominum.

minus vobiscum.

cum spiritu tuo.

medicamus Domino.

to Gratias.

Oratio. Benedicat & custodiat nos omni-

misericors Dominus, Pater, & Filius,

s sanctus. R. Amen.

Redemptoris mater, quæ pervia cæli

a manes, & stella maris, succurre ca-

i,

qui curat populo; tu quæ genuisti,

irante, tuum sanctum genitorem,

us ac posterius, Gabrielis ab ore

illud Ave, peccatorum miserere.

ventu. V. Angelus Domino nuntiavit

R. T

V. H

R. H

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keep us without sin.
 re mercy on us, O Lord.
 ve mercy on us.
 thy mercy, O Lord, be made upon us.
 we have put our trust in thee.
 Lord, hear my prayer.
 d let my cry come to thee.
 r Lord be with you.
 d with thy spirit.

Let us Pray.

we beseech thee, O Lord, this ha-
 on, and remove far from us all the
 the enemy: let thy holy angels
 rein to preserve us in peace: and let
 g be always upon us. Thro' our Lord,
 r Lord be with you.
 d with thy spirit.
 : us bless our Lord.
 anks be to God.

Sing. The almighty and merciful
 e Father, and the Son, and the Holy
 less and preserve us.—R. Amen.

IER of *Jesus*, heaven's open gate,
 r of the sea, support the falling state
 als; thou whose womb thy Maker

Strange thing, a virgin as before :
 t from *Gabriel's* hail this news receive,
 g sinners by thy prayers relieve.
vent. V. The angel of the Lord
 is messenger to Man.

R. Et concepit de Spiritu sancto.

• *Oremus.*

GRATIAM tuam, quesumus Domine
mentibus nostris infunde ; ut qui annun-
tiantie Christi Filii tui incarnationem
novimus ; per passionem ejus & crucem
surrectionis gloriam perducamur. Per
eundem Christum Dominum nostrum.

R. Amen.

Post Purificationem.

AVE regina cœlorum,
Ave Domina Angelorum,
Salve radix, salve porta,
Ex qua mundo lux est orta ;
Gaude virgo gloriosa,
Super omnes speciosa ;
Valde O valde decora,
Et pro nobis Christum exora.

V. Dignare me laudare te, virgo sacrata.

R. Da mihi virtutem contra hostes tuos.

Oremus.

CONCEDE, misericors Deus, fragiliti
træ præsidium ; ut qui sanctæ Dei gen-
tricis memoriam agimus, intercessionis ejus
auxilio, a nostris iniquitatibus resurgamus.
Per eundem Christum Dominum nostrum.

R. Amen.

Toto Tempore Paschali.

REGINA cœli, lætare, Alleluia.
Quia quem meruisti portare, Alleluia.



2. And she conceived by the Holy Ghost.

Let us pray.

OUR thy grace into our souls, O Lord, we beseech thee; that we, who by the angel's message come to the knowledge of the incarnation of Christ thy Son, may by his cross and passion be brought to the glory of the resurrection. Thro' the same Christ our Lord.

Amen. *After the Purification.*

HAIL Mary, queen of heavenly spheres,
Hail whom the angelic host reveres,
O fruitful root, hail sacred gate,
hence the world's light derives its date.
O glorious maid, with beauty blest.
thy joys eternal fill thy breast;
us crown'd with glory and with joy,
thy Prayers with Christ for us employ.
Vouchsafe, O sacred Virgin, to accept
my praise.
R. Give me power against thy enemies.

Let us pray.

PRANT us, O merciful God, strength against all our weakness: that we who celebrate the memory of the holy mother of God, may by the help of her intercession rise in from our iniquities. Thro' the same Christ, our Lord. R. Amen.

From Easter to Trinity Eve.

QUEEN of heaven, rejoice, Alleluia.

For he, whom thou didst deserve to bear,
shall be

Resurrexit, sicut dixit, Alleluia.

Ora pro nobis Deum, Alleluia.

V. Gaude & lætare, Virgo Maria, Alleluia.

R. Quia surrexit Dominus vere, Alleluia.

Oremus.

DEUS, qui per resurrectionem Filii tui Domini nostri Jesu Christi mundum lætificare dignatus es; præsta quæsumus, ut per ejus genitricem virginem Mariam perpetuæ capiamus gaudia vitæ. Per eundem Christum Dominum nostrum.

R. Amen.

A Dom. Trinitatis usque ad Adventum

SALVE regina, mater misericordiæ, vita, dulcedo, & spes nostra, salve. Ad te clamamus exules filii Hevæ. Ad te suspirantes & flentes in hac lacrymarum valle. Eja ergo advocata nostra, illos tuos misericordes oculos ad nos converte. Et Jesum benedictum fructum ventris tui nobis post hoc exilium ostende. O clemens, O pia, O dulcis Virgo Maria.

V. Ora pro nobis, sancta Dei genitrix.

R. Ut digni efficiamur promissionibus Christi.

Oremus.

OMNIPOTENS sempiternæ Deus, qui in utero irosæ Virginis Matris Mariæ corpus & animam, ut dignum Filii tui habitaculum efficeretur, Spiritu sancto co-operante, præparasti; da ut cujus commemoratione lætamus,



risen again as he said, Alleluia.

ay for us to God, Alleluia.

Rejoice and be glad, O Virgin *Mary*, Al.

Because our Lord is newly risen, Allel.

Let us pray.

GOD, who by the resurrection of thy Son, our Lord *Jesus Christ*, hast been ed to fill the world with joy; grant we ch thee, that by the Virgin *Mary*, his er, we may receive the joys of eternal

Through the same Christ our Lord.—
Amen.

From Trinity Sunday to Advent.

AIL, O queen, O mother of mery! Hail, our life, our comfort, and our hope; we anished children of *Eve*, cry out unto

To thee we send up our sighs, groaning weeping in this vale of tears. Come then dvocate, and look upon us with those pity-yes of thine. And after this our banish-; shew us *Jesus*, the blessed fruit of thy b. O merciful, O pious, O sweet Vir-
Mary.

Pray for us, O holy mother of God.

That we may be made worthy of the ifes of Christ.

Let us pray.

MIGHTY and eternal God, who by the co-operation of the Holy Ghost, didst are the body and soul of thy glorious mother *Mary*, that she might becom

ejus pia intercessione ab instantibus malis,
a morte perpetua liberemur. Per eund
Christum Dominum nostrum.

R. Amen.

V. Divinum auxilium maneat semper nob
cum.

R. Amen.

Pater noster. Ave Maria. Credo in Deu

*Acts to be often made, but especially in the t
of sickness and before death, by him, who
wires to live and die as a Christian.*

I DO, with all humility and obedience
Mind, accept from the Divine Provider
this, and any other cross, disease, and e
death itself; intirely submitting my will
the holy Will of God; and acknowledg
myself, not only most worthy of this al
tion, disease and death, but of any otherr
painful and severe punishment, (may I no
even Hell itself) for my innumerable offer

Moreover, I accept this cross, infirmity
death, in reverence of the most bitter Pa
of our Lord Jesus Christ; uniting the pa
troubles and griefs that I undergo, to the
ter torments, which He suffered in His
Passion and Death; and most humbly bese
Ing Him to accept the same, for all the Pa
ought to suffer in the next life, for my in
merable sins.

habitation for thy Son; grant that as we celebrate her memory, so by her intercession we may be delivered from present, and eternal death. Through the same our Lord. *R. Amen.*

the divine assistance always remain
R. Amen.

Father. Hail Mary. I believe in God.

I by the Grace of God, I now am in the Faith of the Holy, Catholic and Apostolic Church; and do most firmly believe whatever the Church doth believe, and proposed to be believed; and, in particular, the Articles of the Holy Creed; so I do resolve to die in the same Faith; and in confessing the same I say, *I BELIEVE* in God the Father Almighty, Maker of Heaven and Earth; and in Jesus Christ his only Son our Lord; who was conceived by the Holy Ghost, born of the Virgin *Mary*; under *Pontius Pilate*; was crucified, buried; He descended into Hell; the third day he arose again, from the Dead; and ascended into Heaven, and sits at the right hand of God the Father Almighty; whence he shall come to judge the living and the dead. I believe in the Holy Ghost; in the Catholic Church; the Communion of Saints; the Forgiveness of Sins; the Resurrection of the Dead; and the Life of the World to come. Amen.

urrection of the Flesh ; and Life everlasting Amen. And I understand all these Things in the same sense, that our Holy Mother Church hath always understood them.

3. I humbly ask pardon for all my sins committed against the Divine Majesty, my neighbour, and myself, in thought, word and deed, in the omission of the observance of Commandments of God, of the Precepts of his Church, and of Works of Mercy, whether spiritual or temporal ; and in the neglect of the Holy Sacraments ; in the neglect and guard of my senses : And for my secret sins, and the sins, that I have caused in others, I humbly ask God forgiveness, thro' his infinite goodness and mercy, thro' the merits of the life, passion and death of my Lord, his Son, Jesus Christ ; and by the power of the Intercession of the glorious Virgin Mary, Mother of Christ ; and of all the Holy Angels and Saints.

4. I do, from my very heart, forgive persons, who at any time, or in any manner have injured or offended me ; and I beseech the Divine Majesty for them, all those things, which I desire for my own soul ; I do also desire pardon, if I have given them occasion to offend me ; and I beseech the omnipotent God, that I may profoundly and lively have this sentiment in my heart

I may truly and sincerely be able to say, *Forgive me my debts, as I forgive my debtors.*

5. I do most humbly ask pardon, with all my heart, of all those that I have offended, by my evil example, words or deeds, or by any other manner, knowingly or ignorantly; offering myself ready to make them what satisfaction I can; and I earnestly beg of God, that if I have injured or defrauded any body, he will please to make me remember it; and that he will give me a sincere will and power to repair the injury before my death.

6. In my thoughts, words and deeds, I have not corresponded to thy divine goodness, nor am I able, in any manner, to make any return to thee, O Lord, for all the benefits and graces, as well general as particular, public or private, which thou hast bestowed on me. Therefore throwing myself at thy throne of mercy, I give thee the greatest thanks I am capable of giving, and with the greatest affection of my soul.

Therefore I invoke the blessed Virgin *Mary*, my Patroness, all the holy Angels, and especially my Guardian, and all the Saints of heaven, that with their thanks they may supply the defect of mine, and my extreme ingratitude, for which I am sorry, and ask thy pardon. And here I assume the words of the Prophet, *All the works of the Lord, bless*

the Lord, praise and superexalt him for ever,

Moreover, I give thanks to all those, have done me any kindness, corporal or tual and especially to those, that have instructed, corrected and admonished me ; or given me any occasion, by their charity do any action that is acceptable to my Lord and Saviour Jesus Christ.

7. I desire to live and die under the and in the protection and merits of the passion, death and blood, shed by my Lord Jesus Christ ; and in the patronage of the blessed Virgin, and of all the Saints of the church. All which I offer to God, humbly begging the remission of my sins ; and thanksgiving for all the favours received from the divine Majesty. And now, at this hour for the hour of my death, I say, may the blessed Virgin, my Angel Guardian, and all the Saints, obtain for me, by their efficacious prayers, a true faith, a firm hope, and a pure charity, a steady fortitude, a profound humility, an invincible patience, and all other virtues necessary for me at all times, and at the hour of my death : And therefore I say for then, *Holy Mary, Mother of God, pray for me, now and in the hour of my death. all ye Saints of God intercede for me, that I may be ready to die in the grace of God.*

8. And if, by the permission of God, I should be attacked by my malice

by any sort of temptation, in my life, or at my death, I have a will and resolution not to consent to it either expressly or tacitly; and therefore at this time, for that I detest all, and whatever thoughts the devil shall be able to suggest to me. For my will is to adhere to God alone, and to be faithful to him to the end: And from this time for ever, I utterly renounce Satan, and all his works and suggestions.

9. Lastly, I commend my soul to God my Creator, who created me out of nothing; to Christ my Saviour, who redeemed me by his blood and death; to the Holy Ghost, who sanctified me for himself in baptism, Into thy hands, O Lord, I commend my spirit.— O God be merciful to me a sinner.

In like manner, I protest that, when in my agony, my tongue can speak no more, at least I would desire in my mind to be united to God: And now, for that time, I offer up my agony, my pains, my sorrows and sufferings to God, to be united to the agony, the sorrow the torments and passion of my dearest Saviour Jesus Christ, for the remission of my sins: And I pray, that all the holy Angels may defend me in the moment of my death.— Amen.

A Recommendation of a Soul departing.

BLESSED are they that die in the Lord, for they rest from their labours, and their works follow them. In peace then depart, O happy Soul, out of this miserable world to thy eternal home, depart with a full hope and confidence, in the name of God, the Father Almighty, who created thee : In the name of Jesus Christ, Son of the living God, who suffered for thee on the cross : In the name of the Holy Ghost, whose graces were infused into thee : In the name of the holy Angels and Arch-angels : In the name of the Cherubims and Seraphims, and of all the Choirs of the blessed Spirits : In the name of the Patriarchs and Prophets : In the name of the holy Apostles and Evangelists : In the name of the holy Martyrs and Confessors : In the name of the holy Virgins, and of all the Saints of God. Let thy place be this day in peace and habitation in holy *Sion*. Thro' Christ our Lord.—Amen.

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Acts in the Time of Sickneſs

F I N I S.



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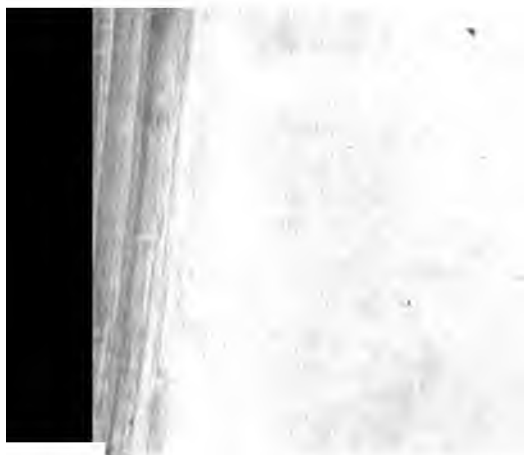
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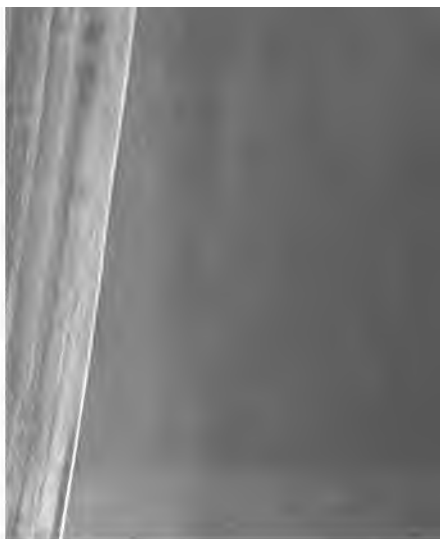




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